# The Twentieth Century Age of Reason . . .





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## THE 20th CENTURY AGE OF REASON

A Reference Work on

PHYSIOLOGY, PHYSIOGNOMY, PHRENOLOGY, PSYCHOLOGY,

GENEALOGY.

Between Man and the Animal and Their Creation and Characteristics. Man Being Possessed with the Same Nature, Makes it Impossible at all Times for the Spiritual Nature to Overcome the Evil Propensities. Also Treats on the Attributes of the Human Race by the Unnecessary Conditions, Making Man Different Spiritually from That Which His Creator Intended Him to Be. Showing the Necessity of Making Environments for the Welfare of the Present and Future Generations, Thereby Home and Political Economy Will Be Practiced, Causing an Equal Distribution of Wealth, the Same Producing a Greater Amount of Happiness.

Prejudice is the mother of devotion and ignorance the father of conceit.



Knowledge without power is useless unless rightly applied.

Why it Was Essential That Man Should Be Created as He Was to Perform What God Intended He Should, to Be Ruler of the Earth. That Man May Guide Himself by the Knowledge Acquired and Imparted to His Fellow-Man, Thereby Causing a New Regime of Living. But Owing to Our Present Condition Makes a Necessity of the Whipping Post and a Purgatory.

"If I write my thoughts on marble, in time they will crumble into dust;
If I write them on the bearts of men, they will live forever."

—Daniel Webster.

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#### PREFACE.

The purpose of writing this book is to develop in the mind of the reader the great necessity of a change in our social customs and the creating of environments adapted to the needs and requirements of the people, in order that they may obtain more pleasure, more hopes and comfort. We are all striving to reach this condition, hoping thereby to receive greater amount of happiness. The absorption of the facts contained herein will enable the reader to so shape his course in life as to avoid that which belittles and secure that which is lasting and abiding. The author, during his three-score years, has acquired certain knowledge, enabling him to see the practical side of life. It is his desire to impart this knowledge, that the world may be better for his having lived in it. Knowing that unless a person has the right conception, he must suffer, physically, mentally and morally. We should each do our part so that every one may secure the greatest amount of happiness in this life. We all know that our unrest is largely due to the inconsistency of others. Therefore, the only way to overcome this one great evil is by the diffusion of universal knowledge, knowing that power without knowledge is dangerous. Actions and doings without reason are of the animal. If they cannot then we are justified in classing them with animals. We expect those who make discoveries in arts and sciences to give a reason for the same. It is his duty to impart such knowledge as a scientist who discovers some means of curing some bodily ills. He is counted blame worthy in refusing to communicate it to others. The author has attempted to give a reason why there are so many failures on the part of those who assume the responsibility in governing the human race by our present form of government. Thereby the known will result in the greatest good to the greatest number.

Because of a natural thirst for knowledge, as was the case with our first parents, all men retain the same desire to pry into the things which seem to be forbidden; therefore, the temptations now presented in view of financial gain should be removed so that mankind might be developed in the young men of our land, for we who have preceded them know that theoretical knowledge is not sufficient and those succeeding us are not willing to accept our testimony on these things, but each desires an experience of his own, thus causing a great amount of misery and many prodigal sons.

I feel confident that after reading the contents of this book you will be thoroughly convinced of the logical reasoning contained herein, and as you investigate farther, you will perceive that it is my motive to help others that they may obtain more enjoyment out of life without resorting to present customs in the use of narcotics as a luxury, and thus endeavoring to fill up the gap in our lives by the constant search for things that tend to make for happiness.

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## THE TWENTIETH CENTURY AGE OF REASON.

As mankind has advanced from a state of savagery and barbarism, and as we have advanced in the mechanical world through every branch of industry by the rejecting of those things which do not tend to perfection. As God is perfect in all His works and as man was created by God, he could not do otherwise than to imitate his Creator in advancing into a state of perfection. Unless those attributes are interferred with by those who possess a spirit of animal-like nature, thereby a higher development of the human race can only be accomplished by the rejecting of those things which tend to debase the mind and defile the body. And as we have advanced in art and science, why not, in the 20th century, endeavor to use methods to advance the human race, in comparison to our advancement in the mechanical and business systems of the world? This being the author's motive, realizing that happiness to the human race is the greatest aspiration to secure the same. This being man's nature, he is often led ignorantly or otherwise to possess the jewel of happiness, and in the attempt causes many a shipwreck of an immortal soul.

In comparison as the mariner by his knowledge fails to follow his chart, causing shipwreck, there are thousands of lives which become stranded along the shores of time, left only to be cherished in the memory of those who loved them.

Owing to the many rocks and shoals through the journey of life and the absence of danger signals, I was constrained to write this work that it might prove a beacon-light to the misguided youth of this age.

"Believing That the World is Growing Better." This being the subject of a sermon delivered by Dr. Fishburn, of Camden,

N. J., taking for his text Isaiah 54: 13: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Near the close of his discourse he declared the saloon would never be removed by vote; that eventually evil will be displaced by good. This assertion causes one much thought as to how evils are to be overcome by good, and especially how the saloon, the greatest of all evils, which many accept the saying of the Doctor that the world is growing better, thereby putting many at ease in Zion, whereas the writer sees the great need of alarm.

During the same week, on Thanksgiving evening, in Broadway Church, Camden, I was amused, as well as entertained, by Senator J. P. Dolliver's lecture on "Public Virtue." In speaking of the many evils in this country and their overthrow, the speaker declared the remedy to be the conversion of the people to be brought about by a wave of religious enthusiasm which would sweep over the country. Because of these many and various opinions as to how the overthrow of these evils can be brought about, these words have been uppermost in my mind: "Come, now, and let us reason together." Let us consider humanity as it is, as it always has been, and always will be. The Scripture asks: "Can the Ethiopian change his skin or the leopard his spots?" implying that it cannot be done. No more can human nature be changed. Human nature can be compared like unto a chameleon, whose color changes with the vegetation upon which it lives, which, in the wisdom of God, was so created as to escape from being detected. In diagnosing the human race we will grant every man the privilege of recalling his own experience, thus enabling him to see himself as others see him, revealing the many times he has changed from where he should have remained, true to principle, and has also acted falsely to escape detection.

#### THE OTHER MAN'S FAULT.

After recalling all his mishaps and wrong doings he will doubtless blame his condition on some one else. On this principle a whole nation becomes involved in the question of cause and effect. Every person must balance his account by this rule. But the accounts of some will not balance because they are not treated with reason. They possess the same spirit as our first parents in the Garden of Eden, who blamed others for their sins.

Because of the incident of eating the forbidden fruit, the whole human race is in a condition of sin to-day; but to use reason, man could not do otherwise than he did, for God had created him, with all the inherent qualities he now possesses, and when the opportunity for doing something unlawful was presented to him, in the form of temptation, he gave way to it and partook of the fruit. As soon as he was called to account for eating the forbidden fruit, to help Adam out of his difficulty, Eve suggested that the blame be laid on the serpent.

This clearly shows that our first parents must have been created with all their human attributes for a purpose, as our Creator, who knows all things, must have known that Adam would do as he did in partaking of the fruit. As I have stated before, the first impulse was to deceive, and all the human race has been affected ever since by Adam and Eve's sin. How can we expect the human race to be other than deceitful, in order to accomplish its purpose, when all its wants are purely physical and animal? God could not do otherwise than to make man so, excepting the soul, which was created in the image of God.

#### WHAT MAN IS.

Therefore, he is created by God and the spiritual part of man is of the nature of God. It is evident that the question is an important one. All attempts to deceive otherwise have proven failures; therefore, the subject should be given much consideration, as there is so much depending upon it concerning man's happiness in this world and the world to come, as from childhood to old age, the greatest desire is to have pleasure and happiness. This being one of the strong attributes given to procure the same, it is to the person what the yard-stick is to the merchant. Every act that one does terminates in this desire to procure happiness, and this predominating attribute is the one great factor in governing the human race. Man being possessed of such inherent qualities, it is impossible to expect him to rise above his surroundings, and by

having a tobacco store on one corner and a saloon on the other, he cannot rise above their level in the social scale, because of the effects they produce on the human race.

By removing these two evils which stand open to man and boy, that they may not go on contracting evil habits, we have removed the cause and the effect will be, as proven by physiological research, the improvement of the human race. Then the question: "Is life worth living?" would no longer be debatable. Instead, life would be more appreciated by the removal of these evils, and man would have greater cause to praise his Creator and would not have to resort to things which debase his spiritual nature in endeavoring to secure happiness. Their removal would largely help him in seeking church relations. The church demands that a member give up everything which tends to defile the body. This would condemn the tobacco user who would no longer reject the claims of the church, but enter heartily into all the measures devised by good men to assist others to live in accordance with the example of Christ Jesus.

#### TENDENCIES.

The tendency of man has been to depart from the standard of the church in all ages. There is an impulse in every heart to do a kind act rather than an injury. This same trait is known even in some animals. As a general proposition, man would prefer to make money honestly rather than dishonestly, and at first he is naturally inclined to be good. These other and baser inclinations are part of man's physical being, and they are ruled by the mind to secure happiness. The whole world has been involved in a bondage of habit by the use of tobacco and intoxicating liquors, and if man does an evil act, it is because he is overcome by the animal nature. As it is supposed, there is much happiness and comfort in the use of these poisons, yet to strike a balance of the human race, more people are rendered miserable than happy because of these vices. The truth of this statement can be verified by mathematical calculation, based on the statistics of New Jersey. It is stated, on good authority, that three-fourths of all the inmates of the State prisons, jails and almshouses are there because of these vices, and the same cannot be answered more intelligently than the clipping inserted:

#### THE NATIONAL RAVAGES OF ALCOHOL.

Under the above title Rene Bache contributes a most noteworthy article to *Pearson's Magazine* for January, profusely illustrated. We make some quotations from the article which we believe will be of especial interest to *Gazette* readers:

"Though the evil wrought by opium in China has been much advertised, dispassionate observers who have had opportunities for judging, declare that the drug derived from the poppy, harmful though it be, does but a small fraction of the mischief that is caused by the poison which the ingenious Caucasian distills from corn, grape-juice, and other convenient vegetable materials."

\* \* \* \* \* \* \* \* \* \* \* \* \*

"Drink costs an immense amount of money in indirect ways—particularly for the crime which it engenders. It is reckoned that fifty-three per cent. of all arrests made in this country are for drunkenness and disorderly conduct caused by liquor. To watch, gather up, and care for these "drunks" and "disorderlies" involves an expense of about \$10,000,000 per annum. Of all convictions for criminal offenses sixty-three per cent., or thereabouts, are in cases where liquor in one way or another has been accountable. When it is considered that there are eighty-three thousand persons confined in the prisons of the United States, and that it costs \$25,000,000 a year to maintain them, it will be perceived that the tax which drink levies in this shape upon the community at large is decidedly grievous."

\* \* \* \* \* \* \* \* \* \* \* \*

"There is no question of the fact that insane asylums all over the world are to a great extent recruited from the class of hard drinkers, and from their offspring and descendants. Twenty-one per cent. of the lunatics now under restraint in the United States have an 'alcoholic history,' liquor either being the sole or contributing cause of their misfortune. Paresis, which of late years has become so much more common, is a typical alcoholic brain disease. It is noticeably frequent among brokers and actors, who, as a class, are much addicted to constant 'nipping.'"

"Much is said of the vast capital employed in the manufacture of intoxicants; but it should be realized that this money is used largely in destroying what other capital produces. Unlike other great industries, brewing and distilling make no contribution to the general wealth; furthermore, they give work to very few persons, relatively. To produce the \$1,500,000,000 worth of beer and liquor consumed annually in this country requires the labor of only 44,417 men, whereas the same amount invested in the manufacture of boots and shoes would employ 416,000; or in hosiery and knitted goods, 458,683; or in the manufacture of cotton, 300,000 persons."

"The indirect losses by drink run up to an enormous aggregate. They are reckoned on the basis of census returns, as follows:

"Loss of labor of 568,472 persons in liquor trades, \$283,236,000; loss of labor of 700,000 drunkards, \$175,000,000; loss in work of 2,138,391 moderate drinkers, \$222,392,664; loss of 66,660,792 bushels grain destroyed, \$33,330,396; loss of time and sickness caused by drink, \$119,368,576; loss to employers by drinking workmen, \$10.000,000; support of 83,899 persons incapacitated by drink, \$16,779,800; support of 59,110 paupers, made such by drink, \$5,911,000; loss of labor of 59,110 paupers and vagrants, \$17,733,000; support of 29,481 prisoners, \$3,948,300; loss of labor of 39,481 prisoners, \$11,844,300; cost of police, prosecutions, etc., \$15,000,000; total indirect cost and loss from drink in United States, \$924,544,036."

While this is true, at the present time it does not take any account of the many thousands that have been imprisoned prior to this report. Nor does it tell how many persons would be in prison if they had their just deserts, but the number would exceed those who are imprisoned at the present time. And this is but a sample of human nature. The brain is the man and all other adornments of the body are due to the eye, and the lust of man and for greed in animal life. This shows the great importance of

having those who make our laws in order to govern human nature wisely men who will pass laws of such a nature that the weak as well as the strong will not be subject to environments which make them candidates for prisons and almshouses. In other words they should legislate against the conditions which produce these distressing results—the saloon and the tobacco stores.

The physical effect of these two evils are, without question, responsible for three-fourths of the crime, misery and sorrow of the present day.

Without going into an elaborate explanation regarding the physical and evil effects of tobacco and liquor, would say that those desiring to be further informed should read a book entitled "The Monitor," because of the many theories as to how the saloon should be controlled.

To give the public more extended knowledge of the enormity of the tobacco habit, I inclose a report of its annual consumption:

No. cigars greater than 3 lbs., per 1000	\$6.707,471.863
No. cigars less than 3 lbs., per 1000	690,844,907
No. cigarettes less than 3 lbs., per 1000	3.226,682,261
No. cigarettes greater than 3 lbs., per 1000	8,421,610
No. lbs. of snuff	20,157,580
No. lbs. smoking and chewing tobacco	328,650,710
Cigars nearly doubled in eight years.	

The cost of this useless waste is the smallest part to be considered, in comparison with the physical, mental and moral effects it produces, not only on the young man, but on the coming generation, as the man who uses tobacco may not be affected as much by it as his offspring. When we consider that like begets like and that the mother is compelled to inhale and absorb tobacco fumes, the deteriorating effect on the unborn is beyond question the worst feature of the case. Tennyson has said: "If you wish to bring about a reform you should begin it before the child is born,"

To establish the truth of this statement I would say that any and every influence must be either a positive benefit or a positive injury, as there can be no middle ground. For all of these reasons fathers and mothers should give this subject more consideration than they do. The evil effects of tobacco are supposed to be taught in the schools by use of Mrs. Hunt's book on "Narcotics,"

and also in a book by Mrs. Bladesdell, but this education is often neglected because of political influence, which is also responsible for much of the non-enforcement of the cigarette law. States have passed anti-cigarette laws which prohibit the sale of this destructive article to minors, but the are not properly enforced. Much could be said regarding this subject after the manner of the parable of the tares, for while one has endeavored to sow good seed, the tares have sprung up and choked it, for the seeds of the graft have such a deep root in human nature that to remove it we meet with the same opposition that we do in fighting the liquor traffic. Therefore, a further continuation of the tobacco habit can be prevented only by prohibiting the cultivation and growth of the weed by adverse legislation. Its evil effects are so far-reaching that the attractions, congenialities, affection and respects between man and wife are often destroyed. Our Creator never intended they should be. It is not reasonable to expect that such a distasteful and filthy habit will create a great love and respect for a man in those who love cleanliness.

This may be the main cause for the many divorce cases. To inform the public on this subject, I quote the following statistics. The figures given are for the year 1902. The latest statistics to be had show that only nine States keep good records on this subject. These are as follows:

STATE.	YEAR.	NO.	PROPORTION.
Mainė	1902	905	1 to 6 marriages
New Hampshire	1901	482	ı to 8.3 "
Vermont	1902	316	1 to 10 "
Massachusetts	1902	1610	1 to 16 "
Rhode Island	1902	493	ı to 8.4 "
Connecticut	1902	354	I to "
Ohio	1902	4276	ı to 8.8 "
Indiana	1902	3552	1 to 7.6 "
Michigan		2418	ı to II "

The total number of divorces granted from 1890 to 1900 was 199,868. There is plenty of food for thought and action here.

It has been shown conclusively that the use of tobacco and liquor has a tendency to demoralize the human race. The physical effects lead directly to insanity and weakness of the mind. Thousands of crimes are attributable to the use of tobacco, but

the most dangerous effect is in creating a desire for alcoholic liquors, as the tobacco habit is the first great cause of intemperance, and, doubtless, is the cause of more than half the drunkenness to-day, as ninety-nine out of every hundred start their downward career with the use of tobacco. This condition which a person brings upon himself should not go unnoticed by those who are in responsible positions, such as the railroad companies, etc. Opiates cause a person to become less alert to danger and causes the heart to beat eighteen times more per minute than is normal.

If there was any way of tracing the occasion of many of the railroad accidents, there might be hundreds added to this one cause. We might speak of the recent Harrisburg disaster, where the explosion took place. They were known to be tobacco users, and there was a lack of alertness on the part of someone.

The list of casualties by fire must also be taken into consideration. The insurance companies reported that the great Baltimore fire which caused \$150,000,000 loss was directly due to dropping a lighted cigar through a cellar window. Doubtless the amount of loss from this cause annually in the United States is double or even triple the amount of loss in the Baltimore fire, This enormous financial loss is a great item to be considered, as every dollar's worth of tobacco and liquor consumed is totally wiped out from the world's wealth, unlike any other commodity in use. The principle is the same as if a man were to build a house and then set fire to it and burns it up. In like manner the value of the labor used to manufacture tobacco is lost when the tobacco is consumed.

#### PUNISHING ITS FIRST USE.

Then is it not an evil to use our fertile soil to produce such a poisonous weed? History of the past use of tobacco tells us that when the habit was first started the Popes, Urban VII and Innocent XI, and many of the priests, declared smoking to be a crime and its effects injurious to the human system. Smokers were severely punished by the rulers of Europe and measures were taken to abolish the weed. It is evident that the people in those days considered the use of tobacco a crime. It is none the less

now. Because it has grown to be such a large commercial business is no legitimate excuse for its existence. That is the more reason to oppose it, as manufacturers in other lines of goods usually produce something that is useful to the consumer. The whole tobacco business should be abolished as soon as possible. The longer it continues, the greater number of prodigals this nation will have.

People always try to supply a demand: They will even endeavor to create a demand by enticing a boy to smoke cigarettes, knowing that if he should attempt to smoke strong tobacco it would produce a nauseating effect, and the beginner would give up the attempt. Merchants who live by these vices know that to perpetuate their business they must keep new recruits

It is useless for me to say that those who manufacture and sell cigarettes do not know that it is injurious to the boy's health, and injures his mental faculties and prevents the development of his growth, yet they do it that they may live off of their victims. If this is true, is it not a second degree of cannibalism, as every pound of bodily stature is taken from the boy is just that much cannibalism. The vender has lived from the poison he sold the boy. This is where the second degree of cannibalism comes in. If the boy is injured mentally, is it not the same as crippling him? A man or boy crippled mentally is worse off than if crippled in his limbs.

To illustrate: Suppose you see a man of intellect walking with crutches and you should trip him up and cause him to fall. He would get up and go on and transact his business; but if you cripple a man in his brain, he has to be helped by some one, as will be shown by further reading. How far the physical injuries extend in the action of those who use the poisonous weed can never be told.

The writer can recall many crimes committed by cigarette fiends, some of whom have committed suicide or murder in order to escape detection. I will make mention of a young man by the name of Woodward, of Camden, who was known to be a cigarette fiend. He influenced two of his chums to eat candy which he had put poison in, resulting in the death of both. They were sons of a prominent leader in the political world. Then is it not time

for the fathers and mothers, and those who are interested in the development of the coming manhood to reason together and try to prohibit the further use of these two narcotics, tobacco and liquor?

An English school master offered a prize to the boy who would write the best composition in five minutes on the subject of "Habit." Following is the prize essay: "Well, sir, habit is hard to overcome. If you take off the first letter it does not change 'abit.' If you take off another you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up. All of which goes to show that if you want to get rid of a habit you must throw it off altogether." Men will do almost anything in order to obtain a few puffs or chews of tobacco to quiet their nerves. It is a fact that whatever evil habit controls a man's better judgment reduces his manhood and strikes at the safety of the nation. It places a large per cent. of the nation's demoralized beings at the disposal of any corrupt political machinery and their votes are made corners like some monopoly or trust by the saloon.

Besides lessening his own self-respect, a man is made poorer by the use of narcotics, just as a person would become poorer by fire consuming his uninsured property. From observation this is a true comparison of the force of habit. This truth can be applied especially to those who use tobacco. but it is almost useless to attempt to persuade one to abstain from its use.

While advice is the cheapest thing in the world to give, and often is not appreciated, nevertheless, it is an important consideration, when we think that habit is controlling our nation's destiny. As time passes we see the same need for Jeremiah's lamentation as of old, "The ox knoweth his master's crib and the ass his owner, but my people will not consider." We can only repeat the same sentiment in this day and generation regarding the dire effects of injurious habits. People have become accustomed to regard them as inevitable and look on them with indifference, while the ravages go on.

Those who have become victims to the habit regard the subject in the same way. This I cannot show to the public in a better way than by quoting a reply made to Robert Ingersoll's eulogy "To Whisky."

#### THE DIREFUL WORK OF WHISKY.

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven.

"Drink it, and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause,' 'your eyes shall behold strange women,' and 'your heart shall utter perverse things.' Drink it deep, and you shall hear the voices of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ear, coil themselves about your nevk, and seize you with their fangs; for 'at the last it biteth like a serpent, and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you 'may put an enemy in your mouth to steal away your brains.' And yet I call myself your friend."

To impress more fully the influence the tobacco and liquor habits have on the manhood of our nation, the writer observed on a Sunday afternoon that out of fifty men and boys passing down the street, forty-five of them were smoking. Also twelve hundred people passed in and out of a certain saloon between 3 A. M. and 5 P. M. This run, however, was largely due to the closing of the saloons in Philadelphia and to the back-door entrances of the Jersey saloons. Philadelphia and Camden are not worse than other places. This fact should give pause to those lovers of humanity who hope for the God-intended higher development of the race.

#### "WHAT WILL THE HARVEST BE?"

This sad picture causes one to wonder what the harvest will be if those whose business it is to create victims of habit continue their nefarious work. They know that if they fasten on a youth a bad habit, they can suck from him his life-blood like a leech.

While the public may be deluded regarding the dire effects of these two narcotics on our nation, because of the social side of human nature, it is all one great robbery, as there can be no legitimate business unless the purchaser gets value received for his money. The strong hold of these two evils is a combination of greed and cravings of an abnormal appetite. For this reason there are many excuses made for the existence of these evils, but it is surely not natural for a man or a boy to desire either. The condition of the human race regarding these habits is solely due to greed. The creating of a demand for intoxicants by training the boy to smoke and drink has become a great and skillful business wherein many are enriched by all that is sacred for the victim is left in a worse condition than though he was hypnotized. The condition of a larger portion of the male population affords a large amount of theorizing and experimenting in order to know how to reform the victims of bad habits. To some, it may appear like a game of ten-pins. One setting them up in the right way of living, and the other knocking them down again.

#### DIFFICULTY OF REASONING.

The subject of this article is: "Come, let us reason together." This is a difficult thing to do because these two evils are of great commercial importance. There are so many people interested in the business, either because of employment or becaus of appetite that there will always be a strong protest against the abolishment of the use of these narcotics. This only proves that the almighty dollar is supreme when it comes to a question of self-sacrifice for the good of others.

Because tobacco is supposed to be a luxury, it is treated with much consideration, but this only shows that there is greater need for reason. Let us offer some comparisons and quotations to prevent one from falling a victim to the habit. First, I would ask the boy why he should desire to contract such a habit. The writer knows from experience, for he almost became a victum to the habit himself, and it is his opinion that the boy smokes because he sees men smoking. He permits his imitative nature to fully control his curiosity, believing that pleasure and happiness are

found in the use of the weed, and he is loath to miss such a luxury.

He proceeds at once to make the attempt to learn to smoke, often despite the protests of his parents, whom he should obey and respect. Parents should reason with the boy to prevent him from contracting such a filthy habit. They should ask him why he should do anything from which he could not receive any benefit. The tobacco habit is a positive injury, as is shown by the fact that laws have been passed to prohibit the boy from smoking. The boy has no right to injure himself any more than he has a right to injure some one else. He knows that tobacco fumes spoil his breath, the ashes burn his clothes, and the smoke makes a chimney of his nose, and he should abstain.

The contraction of this habit is like swallowing some germ which becomes secreted in his stomach and has to be fed so many times a day until the whole system becomes nervous for the want of a stimulant. The use of tobacco causes the heart to beat more often and the blood to flow more rapidly than is normal, and unless one keeps stimulating his system he feels a constant need for it, like the opium eater. There is not on smoker out of ten who does not regret having contracted the habit. They would gladly leave it off if it were not for the unpleasant effects the attempt to refrain produces on the system.

If the boy thinks it is more manlike to smoke, he is greatly mistaken, as there is not one lady in a hundred who does not wish he would let the nasty habit alone. By abstaining he would add much to his refinement and find favor in the lady's eyes. To prove this, the boy might be asked how much he would appreciate a lady friend who smoked cigarettes. What is the use of anything, if there is no benefit derived therefrom? This is also an expensive habit, as can be shown by figuring up the cost of so many cigars a day.

Cost of Smoking Three Cigars a Day at Five Cents Each.

	Principal.	Principal and Interest.
20 to 25 years	\$ 273.75	\$ 313.95
20 " 30 "	547.50	745-75
20 " 35 "	821,25	1,314.72
20 " 40 "	1,095.00	2,081.16
20 " 45 "	1,368.75	3,110.16

		Principal.	Principal and Interest.
20 " 50	"	1,642.50	4,494.14
20 " 55	"	1,916.25	6,353.87
20 " 60	"	2,190.00	8,655.02
20 " 65	"	2,463.75	12,215.36
20 " 70	"	2,737.10	16,216.37

The tobacco habit has secured such a hold upon the men of this country that the annual consumption of tobacco in the United States alone is over seven hundred million dollars. The cost is so great that if this money were spent in building houses at \$2000 per house over three hundred and fifty thousand houses would be erected in the course of a year. It is on the same principle as if one were to burn up that many houses each year-for all the benefit that he would receive. If one smokes \$10 worth of tobacco, he might just as well burn up a ten-dollar bill. The boy smokes, not from choice nor from desire, but because he possesses two elements of nature which appeal to his animal being as in the monkey and the hog. The boy appears man-like and he imitates the finelooking man-not the "bum." The boy does not reason in the matter. The "bum" he sees may at one time have been a finelooking man, and the boy's admiration and imitation of the noble and beautiful is natural. This is where he is caught and becomes one of the many thousand who regrets ever having contracted the habit. Because of the greed element of his nature, he fears someone else will enjoy something he will not, and so he is anxious to obtain it. These two traits of character cause him to contract the habit. Phrenologists tell us that man's whole being partakes of some animal traits, with the exception of his spiritual nature, which is guilded by reason, and bids him not to injure himself. The gift of reason was given to man above the animal; the latter has a sense of intuition which warns him when he is injuring himself. Animals cannot be induced to take poison into their system. but man is supposed to have reasoning power enough to refrain from making a fool of himself by placing the end of a roll of tobacco in his mouth with fire on the other. This is a great field for woman and she should occupy it in view of the fact that she possesses greater power than the armies of the Republic. Well equipped with knowledge and reason, she should pattern after a certain religious denomination, by instilling their principles into the boy's mind the first seven years of his life, they have secured him to their faith for all itme. To accomplish this mission W. C. T. U. workers should do personal work in the homes of many mothers who do not belong to their union. They should meet with their mothers and boys and induce them to take one of these booklets and become instructed in the proper way to make impressions. By the study of the contents of this work much greater good might result than by holding meetings and obtaining speakers to agitate the subject of reform, and, by so doing, the appearance of a self-admiration society would be avoided, and this practical manner of working would have more to show in the way of results and to inspire those who are desirous of accomplishing a greater work, we will insert the following verses:

"It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts to-night.

"The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone,
Which you had no time nor thought for,
With troubles enough of your own.

"Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find;
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging,
And a chill has fallen on faith.

"For life is all too short, dear,
And sorrow is all to great,
To suffer our slow compassion,
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun."

I need not tell you of the demand for better education in the homes of the people, and to bring this education about we should possess the spirit of the missionary who goes to preach the gospel. While all cannot be missionaries, there is a field of work at home which, if properly occupied, will produce great results. The first downward step of the boy is his first cigar or cigarette. There are millions of fathers who, even if they are users of tobacco themselves, would be glad to have some one instruct and advise how to prevent his sons contracting the tobacco habit, or induce them to abstain if they have already contracted it. This life is made up of joys and sorrows, and when a mother sees her son using the poisonous weed and detects his breath heavily laden with the fumes of liquor, she doubts whether her son will ever be the man she desires him to be. His condition brings only despair and sorrow because of his puny condition as the result of habit contracted.

How can the mother expect much happiness, which consists not in the possession of her son, but in acts and deeds? The same can be said of many people and institutions.

These opportunities to do good are many and the workers are few. Should not all who have a spirit of helpfulness use the opportunities when afforded, knowing that the powers of evil are using every means of warfare in their battle and are constantly marshalling their forces in their strong hold for political purposes?

This condition prompts philanthropists and benefactors to unite in building Y. M. C. A.'s, W. C. T. U.'s as forts to stay the onward march of those who would capture the youth of the land. We should rescue them from an evil way. The minds of all good people should be stored with useful knowledge with

which to teach the coming generation the folly and inconsistency of our so-called social customs by which the boy of to-day is captured. The only course for man or boy to take when he is asked to indulge in poison is to refuse, to show himself manly and strong enough to decline rather than partake. By so doing, he breaks the chain of custom and people can no longer say, 'Like father, like son." And as long as opportunities are made, the habit will be contracted, as smoking is not so much the fault of the many millions who indulge in it. They do it because of associations, customs and usage, and because they see others smoke, but it is an unnatural habit to the human system and were it not for the prevailing custom of smoking, they would not know of it and have no desire for the vice. If there should be a law passed enforcing the prohibition of smoking, the custom would soon die away. If such a law cannot be called sumptuary, for sumptuary applies to the essential, not to the abnormal, to the natural man as God has created him, not to the degenerate man made so by appetite. A law passed to prohibit food for the sustenance of the body could be termed "sumptuary," but if a man feels no natural craving for tobacco and liquor, then it is obligatory on our lawmakers to pass prohibitory laws and prevent the people from injuring themselves.

Neither could it be called depriving anyone of their personal liberty, as there cannot be any personal liberty to any individual unless he is on an island by himself, as your right stops where the other fellow's nose begins. The obnoxious odors of tobacco or liquor or the fumes of some chemical works which a thousand or a million of people are compelled to endure, like the chemical fumes in Camden which come from the works in Philadelphia. The people have become so accustomed to these perfumes that they think it is Philadelphia's natural smell, which was likened to a newly married couple who came to the city and were not accustomed to gas, and on retiring blew the light out without turning it off. Shortly the escaping gas was detected and the landlord traced it to the bedroom. He asked the bride what she thought it was. She said she thought it was the man's natural smell, but she was married and had taken him for better or for worse, and, therefore, she must endure it.

When a majority of those in authority make laws for the betterment of mankind and quit trying to improve on Christ's way of absolutely abolishing an evil, instead of licensing it, then the chain of custom will soon be broken and the use of tobacco and liquor will be followed by a new regime and a higher development of mankind, as our Creator intended.

Dr. Kirkbride, in his report of the Pennsylvania Hospital for the Insane for 1849, stated that "two cases in men and five in women were caused by the use of opium, and four in men by the use of tobacco." "The use of tobacco," continued he, "has, in many individuals, a most striking effect on the nerves, and its general use in a community is productive of more serious effects than is commonly supposed."

"Old men and young men, beware, beware.

A pipe of tobacco is Satan's snare;

Not surer the net for birds is spread,

By the pipe's sweet note to capture led, take

When the whiffs which the lovers of smoking

Are sure to lead to the Stygian lake."

"What a blessing it would have been to mankind if all men had shrunk from this plague of the brain, as did the first Napoleon. One inhalation was enough. In disgust he exclaimed, 'Oh, it is only fit for the swine. My stomach turns. It is a habit only to amuse sluggards.'

"Alcohol is classed among the poisons by medical writers on poisons. I do not know of an exception among physicians. It is ranked among poisons from its effects upon the body analogous to those of the other poisons. What is said of the effect of alcohol must be true of all other doses, large or small, although the effect of very minute doses may be very imperceptible. Arsenic may be administered in doses so small as to produce no apparent ill effects, yet no one doubts that arsenic is a poison. If a person dies of delirium tremens, it is not the last glass that kills him, but every dose or glass he has taken in his life has conduced to the result."—Dr. Reuben D. Mussey, Professor of Anatomy and Surgery of Dartmouth College.

"Smoking tobacco weakens the nervous powers, favors a dreamy, imaginative and imbecile state of mind, produces indolence and incapacity for manly or continuous exertion, and sinks its votary into a stage of carelessness or maudlin inactivity and selfish enjoyment of his vice."—Dr. J. Copeland, F. R. S.

"It is our deliberate opinion that the unsatisfactory recitations and consequent failures at final examinations, so injurious to the interests of this establishment, are to be attributed, in a great measure, to nervous derangement caused by the common use of tobacco by the students. It becomes our duty to recommend some stringent measures to correct this practice.—Medical report of the use of tobacco by the cadets of the U. S. Naval Academy.

#### HOW TOBACCO AFFECTS THE NERVES.

The general use of tobacco diminishes nervous action. It is a substance which enters into the system without furnishing any needed element. It is in the body, but not of it. In sufficient quantities it has a particularly paralyzing effect upon the nerves which control the muscles of the heart and is capable of weakening the heart's action to such a degree as to cause spasms and insensibility.

Tobacco leads to uncleanly habits and to carelessness of the comforts and rights of others. Smokers and chewers befoul with their tobacco the air which others must breath, and eject upon steps, floors and sidewalks its offensive juice.

#### ALCOHOL AND ITS INJURIOUS EFFECTS.

An appetite for alcoholic liquors with a weak will with which to control it, insanity, idiocy and epilepsy and other diseases of the brain and nervous system are frequent results inherited by children from the drinking habits of parents. The late Dr. Willard Parker said of such cases: "When alcoholism does not produce insanity, idiocy or epilepsy, it weakens the conscience, impairs the will and makes the individual the creature of impulse and not of reason.

Children inherit from their parents nerves weakened by the use of tobacco as well as of alcohol, and the lives of thousands of persons are thus made miserable. Usually, the first drink and the first smoke are found to be very disagreeable, but sometimes an inherited appetite shows itself and the sweet breath of the child becomes foul with the whisky and tobacco which cannot be kept out of its way. Beginning with this unnatural appetite, habits are speedily formed which make life a burden to men and women.

Dr. B. W. Richardson says of the evil effects that result from the use of alcoholic liquors: "In whatever way the physician turns his attention to determine the persistent effects of alcohol, he sees nothing but disease and death, mental disease and mental death, physical disease and physical death." But great as these evils are, they do not stop with the health and character of the life of the drinker. We say a child looks like his father. That resemblance may not be confined to the face alone; the brain, nerves and other organs may be as much like the father's as the face. Alcohol will shrivel the nerves and brain of the drinking parent, weaken his will, sear and blunt the conscience, and give his a craving appetite for more. It will make him coarse, cruel and brutal. As the face of the child may look like the face of the parent, so the child may inherit any of these conditions that alcohol has produced in the parent.

#### DR. GLEASON ON TOBACCO.

(Copied from the works of Dr. Gleason, who is the author of "Everybody's Own Physician" or "How to Acquire and Preserve Health").

"Of all habits, that of using tobacco is perhaps the most bewitching and fascinating to its votaries. When we come to conits relaxing and debilitating effects, it is wonderful how any its relaxing and deliberating effects, it is wonderful how any human being could become addicted to its use. And we cannot account for the fact, that while in other respects great attention has been devoted to the improvement of the public health and with the most gratifying results, in regard to cleanliness, ventilation, diet, and the use of intoxicating beverages, yet the use of tobacco, owing perhaps to its more attractive and fascinating effects, is on the increase and threatens more than anything euse to undermine the health and destroy the constitution of the American people.

"When distilled at a temperature above that of boiling water it yields an empyreumatic oil which proves to be one of the most subtle and virulent poisons, one or two drops of which will kill a cat or dog in five minutes. Its active principle, called nicotina, is far more fatal to animal life than arsenic, opium or corrosive sublimate, and is only equalled in its deadly effects by prussic acid. When used habitually in small quantities like opium it acts as a powerful sedative, and calms and soothes the irritability of the brain and nervous system; and when used in larger quantities it acts as a nauseating and debilitating emetic and in still larger quantities as a virulent poison. A piece of the dried leaf of tobacco as large as a dime, when given to a child a few years old, will soon produce vomiting, followed by the most alarming weakness and prostration of the nervous and vital forces. A few grains of the dark oily matter easily obtained from any old German pipe, when placed on the end of a dog's tongue, is almost immediately destructive of life.

"Now as these statements are facts, how is it that so many can use tobacco habitually without destroying life almost instantly? In answer to this inquiry it may be said that only a small quantity at a time is taken into the system. Nature has given the human being great powers of endurance, and under the law of toleration we are enabled to gradually increase the dose of opium from one grain to a single drachm, and gradually increase the dose of tartar emetic from one grain to sixty without causing vomiting; to gradually increase the amount of whisky from a tablespoonful to one gallon a day without causing great intoxication; and, finally, to begin with a small quantity of tobacco each day, and to gradually increase it day by day, until at last we become accomplished chewers and can chew a plug a day.

"Although the habitual use of these well-known poisons may not prove suddenly destructive of human life, they do not the less certainly produce their legitimate poisonous influence upon all the various organs of the body, causing indigestion, nervous debility, epilepsy, apoplexy, palsy, idiocy and insanity. It is one of the most subtle and penetrating of all poisons, and when used habitually its active principle is readily absorbed into the blood and soon penetrates all the tissues of the human body, completely

saturating the whole system with its peculiar properties, so that we may detect its odor in the breath and its presence in the perspiration, urine, and all the secretions of the body.

"The writer once knew a voung clergyman in the interior of Pennsylvania, the sheets of whose bed were as yellow as saffron every Saturday night from the tobacco exhaled through his skin during the week. His room was like a sort of smoke-house, and his whole body was perfectly dried and smoked in the fumes of this disgusting weed until it was as vellow as a smoked herring. We are told by Dr. Lawson, late surgeon general of the United States army, who accompanied General Scott to Mexico, that he often observed that when the wolves and buzzards came upon the battlefields to devour the slain, they would not disturb the bodies of those who had chewed and smoked tobacco until they had consumed all the fresh ones among them. And yet there are thousands of presumptous young chewers and smokers who expect that refined young ladies, or rather angels, as they sometimes call them, will be willing to love and cherish all their lives what even buzzards reject as nauseating and unwholesome.

"When we look at any company of Americans assembled for any public purpose, judges, lawyers, legislators, and even ministers, what a number of them are marked as the victims of this vicious and loathsome indulgence of chewing and smoking tobacco. Their pallid countenances, relaxed muscles, vellow skins and lips, languid steps and listless postures attest its terrible effects upon their constitutions and upon their health. these unhappy men to their private homes, and how many of them will be found complaining of loss of appetite, pains in their chests and backs, violent and dangerous palpitations, with indigestion, which daily increase until some dangerous malady steps in and hurries them to an untimely grave. Indeed, the number of our most gifted citizens, our most brilliant poets and scholars, who voluntarily commit suicide in this way is perfectly appalling. I have often been struck with the fact so often noticed in our public papers, that when any one dies suddenly of disease of the heart it is almost always a man; and when you inquire into the particulars of his life you will find him nearly always a user of tobacco.

"Of all the various methods of using tobacco, smoking is perhaps the most common and fashionable, more especially among our young men. When it is used in this way, the subtle poison is drawn into the lungs with the air which we breathe and exposed to a vast surface of mucous membrane lining the delicate aircells, estimated to be more than seven times as extensive as *that* which covers the whole outside surface of the human body and is there absorbed into the blood. When this subtle poison is thus absorbed, instead of purifying it vitiates the blood, which is sent to all parts of the system, producing an excited and feverish action, more especially in persons of a nervous and delicate organization.

"But the most injurious form in which tobacco can be used is chewing. When one or two drachms of this powerful narcotic are taken into the stomach, it will often prove fatal; and when it is taken into the mouth in a smaller quantity and remains there for a considerable time, a part of its poisonous properties will be absorbed into the blood, producing the most enervating and debilitating effects upon the stomach, brain and nerves."

If tobacco were not a poison, it would not produce nauseating and sickening effects. Our Creator in his wisdom made man with such physical senses and feelings that when he inhales or takes poison it produces pain and he will not take more. Some people kill themselves by the use of tobacco in one year, some in five years, and some never. God, in His wisdom, knew that man would be unwise in some respects and so made his constitution that notwithstanding long continued indulgence in the use of tobacco the individual would survive a long time.

There is, however, no disagreement on this subject among the women and reformers, as, for instance, Frances Willard, Harriet Beecher Stowe and Mrs. Downs. The second named said that the liquor traffic must be abolished. "Blessed be they who help." With the emphasis of the power of necessity behind them—the strongest possible motive for men to act—all good citizens should assist in banishing the liquor evil. All that is required is that each should do his part. God never does anything for us that we can do for ourselves. Therefore, we should all see the importance of helping to bring about a change in the social manners and customs of the times. While some may say that if these two obnox-

ious customs were abolished people would only resort to other things as bad; to such I would say that there could not be any other two evils conceived of by man or the devil worse than these two of tobacco and liquor. With the removal of these man will find just as much happiness and pleasure in life, and he will not be lured by the low pleasures of the dives, in which is found much of the crime and vice, for bad habits make demand for low forms of pleasure.

## LOCAL OPTION.

The luxuries and pleasures of the world, however, are to some people what the motive power is to an engine. As the yardstick is to the Commonwealth, so is it to some people to measure happiness with. Our forefathers freed themselves from the English yoke that they might enjoy the liberties of a free government. The same desire was shown in recent years by the Cubans and Filipinos, and the Russians to-day are seeking to be free from the tyranny of the Czar. Just so the larger part of the people of the United States are seeking to be free from the bondage of appetite, and thousands of those who have become victims of an unnatural appetite would vote openly to have the saloon removed. This truth was illustrated by a local option election several years ago, when five counties out of six voted for no liquor. The one voting for liquor was Cape May. This being a seashore resort, it is naturally supposed the tourists are thirsty and have money. The native resident naturally, as in all past ages, sold principle for money, and the liquor oligarchy knowing this, gave their consent for the Legislature to allow the same test in Los Angeles, California, where the influence of catering to the tourists defeated the temperance forces, which defeat made a victory for the liquor forces, causing the people to believe we must endure it. To inform the public that sentiment is against this traffic, we call attention to the vote of Massachusetts on this subject. stance, that State gave 240,000 votes for no license. This was a greater number of votes than the whole National Prohibition ticket received. But the Czar of the liquor traffic knows that so long as he can keep both great political parties alive, his business

will be perpetuated. Indeed, this statement was made by an old brewer: "Gentlemen, let us not make fools of ourselves, but draw results from both parties."

It is very evident that as long as the tobacco business and the liquor business are kept alive, so long will the happiness of the home and the nation be menaced, and so long will the people have to strive to free themselves from these insidious evils, as past experience shows that all attempts to regulate these evils have but proved a fizzle. It is a thorn in the flesh to millions of people. While there are millions who wish these evils wiped out, political parties and political influence have sidetracked the issue, and from present appearances the people will continue to be led astray until the end of time. This shows the importance of keeping up a political party pledged to the cause of temperance. The apathy of human nature regarding these evils and the ignorance regarding their harmful effects, together with the lust for the spoils of office—if left to the moral forces found in either the Republican or Democratic party—would naturally wither away like Jonah's gourd when a heated election rolls around.

## PROHIBITION PARTY.

Suppose the Prohibition party were forced out of existence, where have we any political force left with which to educate or prompt either of the old parties to do anything towards temperance or reform? The Prohibition party is so small now that both the other parties are at their ease, because they know that, although there is much prohibition and temperance sentiment, it cannot be concentrated in the form of votes. They have no fears now, but if at any time there should be two million and a half Prohibition votes cast, the same number as the saloons control, (allowing ten votes to each saloon) they would then pay as much attention to the temperance question as they do the saloon, and it would command more influence than the liquor forces do now. Because of the moral sentiment and power of the church they would doubtless be induced to pass some local option laws to quiet the temperance people.

When General Fisk was nominated for governor, twenty thousand votes caused such a consternation in politics that the old party gave consent to have a local option contest, and by so doing drew the wanderer back to the fold, and then repealed it at the next session of the Legislature.

When the two old parties become so corrupt that they do not have confidence in their own men, then they select a man like Berry for State Treasurer of the Prohibition party, nominate and elect him. Even then, however, they do not give the honor and credit to whom it is due, for fear it would be a boom to the Prohibitionists and a blow to the Democratic party. This is a sure way to break up the Prohibition party. A man elected in this manner would be at sea to know how or by what party he was elected, but he would know that the Prohibition party could not have done it. The liquor men know that the Anti-Saloon League is not a party, and judging the present by the past this organization will be of little service to the cause of temperance until it shall nominate men for office under the name of anti-saloon; otherwise, it will meet the fate of the Prohibitionist, as they have no spoils of office to inspire the workers and keep up contributions. It is like a child whose parents are unknown. Few people are interested in him, his name is only sentiment. The essential thing is to keep up the Prohibition party until a better organization. comes to their relief, as on every election day the ballot stands before the eyes of every voter, and he cannot well remove from his mind what it represents. If it should die for the want of support there would be many cold days before another will appear, as they have crushed it. It is only in keeping with the principle of which they were ready to sacrifice Christ, not because he was an imposter, but because the principles He represented interfered with the way people wanted to do business, and a nation cannot afford to ignore the principles in politics any more than to abolish the principles of the Ten Commandments. The whole decalogue is prohibitory. "Remember the Sabbath Day to keep it holy" is one of the hardest Commandments to enforce that comes under a prohibition law. Both Republican and Democrat officeholders are having a hard time to enforce it. If the Prohibition party would have been successful by uniting with no license

in the last Fall election, then they would have had a hard time to enforce the laws, especially if the Republican and Democratic parties still remained ready to receive the spoils of office. experience shows that men in power are ready to do anything to make the prohibiting of the sale of liquor a failure, as the rabble have been ready to crucify the church by pointing out the failure in attempting to make it impracticable. By referring to the failure of the Maine law and others, to be honest, they should not judge and condemn them until they have a fair test. But as the saving, "A chain is no stronger than the weakest link," so is a party when elected from the lowest office to the highest. The law would be enforced if the Republicans and Democrats holding office desire to see a reform, but they are like the boy who wanted the cake and the penny too, or the boy who wrote out his prayer and pinned it on the head of the bed and, instead of saying his prayer, pointed to it and said, "Lord, these are my sentiments."

#### THE WEAK LINK.

As simply the mighty dellar overbalances principle, prohibition can only be compared to a dividing line in two armies, each fighting to prohibit the other from controlling. Whether it pertains to the liquor traffic or any other matter in politics and to obtain possession. These acts only prohibit the other fellow from enjoying something he cannot. This principle is as old as the human race; by the prohibiting of some commercial commodity, there is not much difficulty as the mighty dollar enters into the question, but with the liquor traffic it has three obstacles to overcome. First, the political influence it controls. Second, the influence the large amount of money that is derived by some. Lastly, the physical, which the same makes the strongest fort to shield itself from the enemy, that it is a feeling against its encroachment on society and combining the physical effect by securing its devotees by the abnormal condition, and with others a belief in its medicinal qualities and those who are attempting to fight the contending army that represent King Alcohol. They carry their purpose by the large sums of money to defeat those who oppose them, and because of such influences and the lack of money to contend against them, the contending forces can only be compared to those that were sent out as spies to go over and view the promised land. They came back and said there were giants there.

Then there is another class which might be likened unto Jonah: they prefer to go to Tarsus instead of Neneveh, and they are waiting for the Lord to provide some way of procuring dry land, because of so many giants. These is another class of people who possess the spirit of Caleb and Joshua, and the spirit of the Gideon band. Therefore the failure of the Prohibition party is largely due to so many possessing the spirit of Jonah when there should be more who have the spirit of Caleb and Joshua.

In beginning a reform, it would be business like to begin it where and with those who make our laws and enforce them, and not expect the church people to do it by creating a religious demand, as they are but part of the body politic. You can no more expect the church to produce a reform than you can expect a man to lift himself by his own boot-straps. Put a defective egg in water and you can as soon expect the water to purify the egg as to purify politics by the anti-saloon movement as it has no spoils to its organization as an incentive to help destroy the liquor party. The Scripture says, "Come out from among them and be ye separate." When Senator Dolliver gave his recipe to cure the political ills by conversion, we would naturally suppose he professed to be converted. Now, suppose he voted the Republican ticket, thereby voting for himself, yet, that party has allied with it the greatest destroyer of good government that can be conceived of, and presuming he voted for himself, and to make amends and perhaps relieve his conscience, he has espoused to himself the bill known as the Hepburn-Dolliver bill, preventing the transportation of liquor from one State to the other, and especially his own State. We believe in giving honor to whom honor is due. and if every Senator should do the same, and including the President of the United States, we would soon have every State under the prohibition law, but if this is the way that the liquor traffic is to be abolished we will console ourselves by the verse in the hymnal:

"God moves in a mysterious way, His wonders to perform, He plants His footsteps on the sea and rides upon the storm."

And all other reformers who think differently as to how the saloon is to be abolished will find consolation in the following:

"Since right is right, and God is God, right the day must win, To doubt would be disloyalty, to falter would be sin."

To doubt seems to be one of the most common things belonging to the category of the English language, and when one of many years' experience in business and otherwise knows the many difficulties and disappointments because of dishonesty and disloyalty to singleness of purpose to do right, it seems natural to doubt that evil will ever be overcome with good. Some act as the result of ignorance, others act because of the love of money, office or honor. It appears that many of those who enter the political arena are subjected to a moral change, politics being too strong for their moral purpose to act in keeping with the principles of the Golden Rule. And the influence of man upon man is supreme above the moral sphere, and because of this inherent quality in man many would-be reformers are led to doubt and to falter. Because of the strict adherence to parties by the preachers and bishops, they who are not members of any church treat the offense of the moral law with indifference. They believe that there is no future punishment and that the enforcement of the civil law has more to do with reforming the thief than any of God's laws, as many believe more in a present punishment than in a future, and this point is where the church has lost its power.

#### REFORM MOVEMENT'S.

Any reform movement must come largely through the principles by which Philadelphia has been redeemed, brought about because of necessity, like a business man who, finding he has a thief in his employ, exerts the power he has within himself. It takes business men to get rid of the grafting element in society or governing bodies. In this great movement the moving power must have been policy, for we have no account of conversion or

any religious ways. It was the fear of the law and ostracism, and we can only give credit to the old saving: "A wise man changes his mind." When the Citizen's party, or the reform party, put into their platform, "No license to the saloon," and prohibits all sale of tobacco, then we may hope for a general reform. As it is now, it was more of a selfish affair to preserve the good name of the city and reduce its tax rates. What the world needs is a reform for the good of others, for the safety of mothers and children, as many fathers by their obnoxious breath cause unhappiness and have become despicable and reduced to poverty through strong drink and do not have the power to resist temptation. The writer saw by the papers that many on Christmas who went to get a turkey spent their money for liquor, some pawned their turkeys and some were locked up with theirs and forgot they had bought one, but thought the jail warden had made them a present of it. While on this subject I will insert this clipping:

# From the Camden Post-Telegram of March 29, 1906:

"James Clark, a carpenter, has not been of much use to his family for some time past, judging from the story told by his wife in Police Court this morning, when Overseer of the Poor E. E. Jefferis had him arraigned before Recorder Stackhouse on a charge of non-support.

"Clark said he was willing to do right by his family, and had worked all summer.

- "'What summer, last summer,' asked Recorder Stackhouse.
- "'Yes, sir.'
- "'How about last winter?"
- "'I worked steady all winter until it rained here lately."

"Overseer Jefferis stated that Clark had been on a spree for six weeks and had not drawn a sober breath in that time.

"Mrs. Clark said that her husband had not given her a cent in five weeks and said he carried things out of the house and even pawned his clothes off his back and gum shoes off his feet for drink. The other day he tried to sneak her talking machine out to raise rum money, but she caught him in the act and took it away from him.

"Monday she gave him 10 cents for carfare, supposedly to go to work, but he jumped off the car when he thought he was out of her sight and spent the dime in a saloon around the corner.

"She gave him 50 cents to get some medicine for the baby, and he bought whisky with it instead. He took the pledge in the morning and was drunk at night. Threats were something terrieble and he said that before he would work he would rot behind the bars and 'let the bugs carry him out of the keyhole.'

"Mrs. Clark said she had to borrow \$15 on her furniture, so pressed was she by her husband's negligence.

"'Where did you borrow the money?' asked Recorder Stack-house.

"'On Chestnut street, Philadelphia, and had to give \$24 for \$15, payable in twenty weeks, and besides got a notice threatening to seize my furniture if it was not paid back on time.'

"'Pretty steep interest to pay, \$9."

"Recorder Stackhouse made an order directing Clark to pay his wife \$5 a week, and in default of a bond for \$300 to guarantee its payment, was committed to jail."

From the Philadelphia North American of February 4, 1906:

Socialism and the divine rights of elected rulers were touched on by Cardinal Gibbons in his monthly sermon at the Cathedral to-day. He said:

"Good order, nay, the very existence of society, requires that some are destined to command and others to obey. Where this order is wanting, chaos, confusion and anarchy will reign.

"As long as the world lasts, some men will be rich, others will be poor, some strong, others weak, some talented, others of dull comprehension. Some will be enterprising and industrious, others will be apathetic and indolent.

"The most mischievous and dangerous individual to be met with in the community is the demagogus, who is habitually sowing broadcast the seeds of discontent among the people.

"He is disseminating the baneful doctrine of socialism, which would bring all men down to a dead level, would paralyze industry, and destroy all healthy competition. The demagogue is blaming fortune and society, blaming the rich for the condition of the poor and the laboring classes.

"He has not the capacity to discern that after all due allowances are made for human energy, this varied condition of society must result from a law of life established by an overruling Providence.

"Obey cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. Every one in lawful command, whether he be civil Magistrate or military officer, or employer, is clothed with divine authority, and is God's representative.

"In submitting to those set over you, you are obeying not man, but God. It is this principle that ennobles obedience; for obedience is not an act of servility to man, but of homage to God.

"Be content with your position in life. While earnestly aiming to better your economic and social condition, do not be devoured by disquietude and envy toward those who are more favored than you are. Earthly happiness and real dignity do not depend on the accumulation of wealth and honor."

### THEORY HOW TO REFORM...

There are so many theories regarding how to reform that it would seem reasonable to begin where the one great evil began, which was at our National Capitol. This condition arose when our government consented to raise revenue on liquor and tobacco, which was prompted by the Civil War, as is stated in history. That was July, 1862, when President Lincoln opposed the measure and threatened to veto it, saying that if we do it we fasten the liquor traffic on our nation, but on being assured that the measure was temporary for war purposes he signed the bill. There never could have been a truer word spoken than when he described it as "Fastening itself to the nation like barnacles to a ship." This act opened a great opportunity for men of all nationalities to engage in the nefarious business, and this act no doubt has caused the larger part of the drunkenness of to-day.

The consumption of liquor has increased since 1880 from ten gallons *per capita* to twenty gallons, and crimes have increased in proportion. This condition is a natural growth of one evil begetting another, because the evils of slavery produced a war, a

war brought need of revenue, and the need of revenue caused the establishment of 250,000 saloons. The saloon was unknown until that time. We believe in the honesty of purpose of Lincoln, but he, like all other human beings, was liable to be deceived, and for expediency sake things which terminated in wrong. Perhaps this act caused him to make the expression as credited to him: "You can fool all men some time, but you cannot fool all men all the time."

#### LINCOLN'S POSITION.

If Lincoln had held true to his conviction and had raised the revenues in some other way, instead of involving the whole nation, this act alone would have immoratalized his name and the result before God would have been far greater than freeing the slaves or the restoring of the Confederate States to the Union. Then he would have been doing what should have been done, and the great financial panic and the depression of business would have been avoided during Cleveland's administration.

The only way to start right is for the government to dissolve partnership with the liquor traffic, as will be seen by reference to the book entitled "The Monitor," This dissolution would save taxpayers \$16.00 for each dollar received from the license, and the nation could well afford to be taxed otherwise to raise revenue for the running of the government. The liquor traffic has become a nuisance to business houses, also manufacturers; and if you once convince taxpayers of the enormous expense they are subjected to, they would become desperate like the old maid who became desperate for the want of a man, and, being advised to go to a certain tree and pray that the Lord would direct her to a man, and while praying fervently an owl perched upon the tree, was disturbed by her petitions, gave one of his customany "Whoo, Whoo." The maid mistaking it for the voice of the Lord, replied, "Anybody, Lord, so that it is a man." Believing that the commonwealths are about in the same desperate condition in desiring to know what to do with the liquor traffic, and are ready to say, "Any way, Lord, so that we can be relieved of the many dire effects of which the nation is compelled to suffer," and many of the best citizens are so disgusted with the political conditions now

obtaining, because the saloon is controlling from the lowest office to the highest, and, up to the present time, since our government went into partnership with the liquor traffic, there has not been a President who has made mention of it as being a legitimate business, although the drink bill of the nation is over \$1,200,000,000.

### ROOSEVELT'S SILENCE AND HIS POWER.

(Taken from The Monitor).

One would have supposed that Roosevelt would have made mention of it, as one of the industries, it being such a source of revenue, especially after having 1,000,000,000 persons petitioning him, pleading that he would say something about it in his message. When he was governor, he said: "The liquor traffic is the greatest of all evils." It is also reported that he does not desire to be President again, and one would have thought that he would not have been afraid of the 250,000 saloons and the votes they control. These conditions remind one of the darkey who, being caught in a thunder storm, became anxious to find his way home. Between the flashes and hard peals of thunder he cried, "If it please thee, Lord, give us a little less thunder and more light." If Roosevelt expects to run for President in 1908 there is need of more light. If we can rely on the old custom of telling by straws which way the wind is blowing, and there are so many unexpected things that have happened with men in offices, high and low, that many are now seeking for light. When Lincoln made a mistake in his great desire to abolish slavery, that he even consented to the raising of revenue by the liquor traffic, which has grown to be a greater evil than slavery ever was, for the slavery to the drink habit has been fastened upon more than a million of people and 100,000 die annually from its effects.

# BOOTH, GUITEAU, SCHOLGOZC.

This habit controls the assassin, and no doubt Lincoln was assassinated by Booth who was known to be intemperate, and Guiteau who assassinated Garfield was a victim to the drink habit, and Scholgozc who assassinated McKinley, was known to be a

frequent patron of his father's saloon, and by some in their views regarding the dispensation of God's own ruling power, believe in the wisdom it was the best thing for the nation to remove Mc-Kinley, and one must naturally suppose it was essential to have saloons in order to inspire an anarchist to accomplish his purpose. These mysterious things happening afford opportunity for someone to pray for light. When we consider the many attempts to reform ending in failures and of nations that have been anihilated, as was Greece and Rome, because of the many evils practiced, and when we consider that for the past six thousand years humanity has been struggling to reach higher attainments, then remember that we are still retaining this great evil in our Republic should we not fear lest history should repeat itself. It behooves every citizen who is a lover of good government to be as patriotic as those who volunteered their services during the Civil War.

The great problem of to-day is to know how to cause those in office to make laws and repeal them, so that the commonwealth may be made better and that those who pay taxes may not be put to expense by making extra contribution for protection against robbery and theft, and for organizing law and order societies. As it now is, people are constantly reminded of crime, murders, thefts and robberies and wonder whether their families will not be compelled to suffer their share of the crime and sorrow. It is apparent that it must be endured by someone.

## GOVERMENT AND POVERTY.

You may ask how can the government prevent them from being poor, if they will not help themselves. They are willing to do so, but are ignorant as to how to do it and make a decent living. To do this, they must be educated against forming bad habits. Then there should be various schools and work-shops where they can learn trades. While all of this may cost large sums of money, would it not be better than to appropriate such large sums of money for the Panama Canal and the River and Harbor bill? Would not such appropriation be of more value to our nation than the same amount spent in building the Panama Canal? As I

have said, "The whole human family measure life by the amount of enjoyment. Would it not make hundreds of thousands happier and start people in a better way of living by appropriating money to educate the people? By doing so it might not prevent them from other improvements by doing both. It certainly would have a beneficial effect to thousands, while the building of the Canal would effect a few only. It is like the young man who took his lady friend out riding; his name was DuBois, and she lisped. When he came to the toll-gate, he said he must take toll by either a hug or a kiss. When he attempted this she said, "Oh Mister DuBoth." So let the government do both, and not only educate the boys, but the girls as well, as they have much to do in moulding and making man a more worthy being. Man at his best is poor enough. By educating the girls it might prove as helpful as by the recent marriage of Miss Annie and Mr. Ben; when the young bride was asked how she liked married life, she said she was Annie-mated and her husband was Ben-efited.

## CARNEGIE AND EDUCATION.

There seems to be a general awakening to the need of educating the masses, as is shown by the large sums of money donated for educational purposes by Mr. Carnegie, who has recently given \$10,000,000 (in all \$140,000,000). It is said he has no desire to die rich. At the pace he is going, it is not probable that he will. He wants to find pleasure in a Scriptural phrase, "It is more blessed to give than to receive." We must not forget to make mention of John D. Rockefeller, and recommend many to follow his example in the way of giving, as he recently gave \$10,000,000 for educational purposes. There was some criticism upon his giving, especially to the missionary cause. This may have been due to jealousy on the part of those who didn't have the money themselves, or were not recipients themselves, nor constituted trustees in the disbursement of it. But whatever his motive, he gave it on general principles, not as when someone asked the darkey what he was to be hanged for, he said, "Boss, I don't know, sir, but I guess it is on general principles." If more of the giving was done that way, the whole nation would be better off.

# GRAFT AND THE CIVIL WAR.

The greatest opportunity for graft began with the Civil War and has been growing to such an extent that we wonder and are amazed, and ask what the next great exposure of stealing will be. There is one great evil, on the part of the Government, for which it is solely responsible, that is, in the management of our finances during the Civil War, and it has continued to make its mark, until the whole nation is passing through an ordeal of depression. It gave thousands of people opportunity to take advantage of their unfortunate neighbors in the forclosing on property which, in many instances, might have been deferred and the owners allowed to retain their homes, but it was impossible to prevent a depreciation in value from war prices and it took nearly thirty years to reach a solid financial system and many suffered until the result was heartrending.

Many thousands who purchased property in the first period of the war, and in the following year it became impossible to maintain the purchase price because of the plentifulness of money borrowed by the government. This rendered everything precarious by causing an inflation of more than double its value, gold being the standard for money. Everything had to come to its worth by a financial representation of possessions. All of this depression of business and money panic could have been avoided, if there had not been on the part of some the grafting propensity. Let is see how this condition might have been prevented. By continuing the financial system as prompted and adopted by President Lincoln and the issuing of green-back paper money instead of borrowing from other nations. The giving of bonds by borrowing what money we could at home and then issuing greenbacks. By this we, as a nation, would have avoided the raising of revenue on liquor, thereby avoiding partnership with the same, and instead should have been treated as any manufacturer or person owning real estate. What the government should have done was the continuance of issuing green-back money and making it legal tender for all debts, and instead of permitting national banks making the profit by the issuing of paper money and loaning it out to various people, the government could have loaned out to banks and private individuals, thereby, the government would not have been put to the expense of paying interest, as their own money which they issued would have drawn interest. and in twelve years, at six per cent., would have been the same as compound interest.

But by the government borrowing money from banks and letting them issue it and then paying interest on these bonds, which the banks held against the government, it in turn made itself liable as security for the banks to the amount of money borrowed from the bank, theyeby paying double interest; first, on the bonds and the money borrowed, which made great opportunity for graft. There is no excuse for this financial condition, as the wealth of the nation was fifty billions at this time, and if the government was not able to pay her debts by green-backs she would not be able to pay her bonds. If this financial system had been adopted and the government continued to issue its own money, as in the first, (so much per capita until the debt was paid) it would have been doing what it should have done and the great financial panic and depression of business during Cleveland's administration would have been avoided, and there never would have been the opportunity to make such a political campaign over the silver craze by the sixteen to one. It gave the old political parties an opportunity to conceive of some commercial thing to delude the people and as long as this continues the question of what should be done with the liquor and tobacco traffic will be side-tracked.

The same spirit prevailed in the days of Judas Iscariot and led Jacob to buy his brother's birthright for a mess of pottage prevails to-day, and the people are brought to certain conditions and short dinner pails or depression of business, then the other party is most likely to win, and will be elected because of the condition growing out of an administration during the Civil War for the money panic of Cleveland's administration was the result of the war, by creating high prices, by the plentifulness of money. It

was only natural as everything must find its level. While much of hard times during Cleveland's administration was due to Republican's poor management, I feel assured that there is much credit given to the Republicans that is not due them, as they have been kept in power since the war as the result of their being successful. While the war no doubt could have been averted by purchasing the slaves before the war was declared, as money has bought everything since the history of human race, and if this had been done. Lincoln would have been a greater benefactor than he was, as a preventative always exceeds a cure. The same might have been said of McKinley. He could have purchased the freedom of the Philippines instead of carrying on such an atrocious war. When Carnegie made it known that he would purchase the freedom of the Philippines for \$20,000,000, the Republican government became ashamed of the war they were perpetrating on the heathen and gave them their liberty.

## ROOSEVELT'S POWER TO PREVENT.

But through his influence the nation is keeping up its philanthropic reputation by making appropriations to help them to a higher ideal of living, but the good influence of the philanthropic work is overbalanced by the accompanying of many barrels of liquor and beer, and permitting the opening of saloons which President Roosevelt has in his power to prevent, the exportation or sale of liquors into Santiago and all army reservations, soldiers' home, Washington, D. C., but we are not expecting this to take place. Like the old lady who was told that by offering up a prayer, she could remove the mountain. On rising in the morning she saw it was still there, and said, "It is just as I expected." As long as the Republican party is backed up by the liquor power and the bishops, preachers, elders and laymen support that party, we need not look for any reform to come to pass, such as the nation needs, until a new party is elected to power for the purpose. A party which will adopt new methods of politics such as obtained in Philadelphia through the change of Mayor Weaver's political position that has produced a wonderful reformation and reform, and it would not be as autocratic to prevent people from

abusing themselves as it is to force anything on a people who do not want it, as the traffic is.

Therefore, would it not be wise to act as a paternal government in a way that would keep those who have not the will power to stop injuring themselves. Certainly that would be as constitutional as it was when we passed laws prohibiting the Louisiana lottery from doing business in the United States. It has been shown impossible for the millions to control themselves, when such opportunities are made like when the opportunities were made for the Gloucester race track and the Guttenberg; the gambling propensities were so great they were compelled to prohibit them to protect the business interests of New elrsey. Therefore, it is a duty of all those in official positions to make it easy to do right and hard to do wrong, knowing it is impossible to make anything politically right that is morally wrong. We believe there are thousands holding office, knowing that the results growing out of such administration are wicked and they are to be pitied, for they canot free themselves from the strong power or political influence, and thereby make themselves morally responsible.

If those who are connected with the anti-saloon movement do not want to be allied with the Republican party, because they have deviated from the principles on which the party came into power, because of the agitation and desire to benefit the black man and their fear of doing that will prove injurious to the reputation of their party, which they love just as the young man whose affections became so great for his lady friend that he said he loved her with all her faults, but the same being disapproved of by the mother of her son, she decided to make an attempt to break it off by telling him of all his best girl's faults and after quite a long list of the same, she remarked, "Now, what do you think of her?" He says, "With all her faults, I love her still."

There are so many people who have no idea of what a government ought to do that they remain in their present condition and suffer millions to remain poor who might have homes of their own. It is estimated that there are ten millions who largely subsist on the earnings of others who would be greatly relieved if employment could be furnished for these poor creatures. This condition can be changed by the government prohibiting any more

raising of tobacco and distilling of liquor as a beverage. These two evils consume jointly \$2,000,000,000 annually. If that amount was turned into another channel of trade, labor would be benefited about double and the time spent in the consumption of them would amount to as much as the two commodities themselves, for we know that time is worth that much in dollars. These two items would make or add to the individual themselves, therefore, you would add to the nation's wealth and save \$4,000,000,000 to the taxpayers. An estimate of \$16 to every one would make \$2,000,000,000 more and thereby save as much in one year as the product of all the farmers, according to the figures given in the chronicle report of 1905.

If Carnegie, Rockefeller, Gould and Vanderbilt combined had such a leech on them, it would soon bankrupt them, but when we, as a nation, all unite in footing the bill, go on sawing wood and say nothing, but pay these excessive tax bills, which are over double what they should be, because of these two named leeches, tobacco and alcohol; and if this was all, it would not be so bad, if it were not for the sorrow, misery and remorse it produces in millions of homes we might remain silent.

#### THE WEALTH IS IN THE SOIL.

We all know that Carnegie and Rockefeller's wealth is because of the richness of the earth, in minerals, oils, and their success is in having knowledge of how to make the most out of mother earth's products. Some might term it luck, but those who wait for luck will wait long. Each must learn to do his part, or he will be like a man who watches the clouds instead of sowing his seed—he will beg his bread in harvest. There is so much watching and so little sowing that the laboring man is not considered as he should be. Labor is the bone and sinew of our nation, and the government should act in the interest of the working people. There has been too much attention paid to the commercial interests and to the great success of the many, especially the millionaires, who number at the present time 5,000 in the United States. All this vast business goes largely to the credit of the Republican party, whereas the prosperity of the country is to a great extent

due to the people themselves who have built up the nation's wealth, which at the present time is \$100,000,000,000. While we know the push and thrift of the American people is great, we cannot give all the credit to the administration, for much is due to the fertile soil and the mines that are heavily laden with rich minerals, which the Creator has stored for man during the past 100,000,000 years, and some of our millionaires could not help but become rich. When a person asked an Irishman what he thought of Niagara Falls, he did not think it was so wonderful because the water could not help running over. So with the oil; it could not help running out and it made Rockefeller rich by his boring for it. When you bore for it, you are doing your part, and nature does the rest. I might be better illustrated by the experience of a gentleman during Cleveland's administration, who applied to him for a post-office in the rural districts and told Cleveland how he had built up the place, but Cleveland replied, "Hasn't the place built you up?" Has not the rich minerals and fertile fields built up the nation instead of the Republican party, as all it had to do was to make the tariff high enough to protect its own people, and the nation could not help becoming wealthy. The worst feature is that the wealth is not properly distributed. The writer thinks he could make much better use of it than some of the millionaires by doing what he advises the government to do, that is, by educating the people, by having lectures, by the distributing of millions of booklets in families, and, if you could not get them to read them, hire them to read them by paying them well to do it. Thereby, the people would be inspired to a higher ideal of living and wealth would be more evenly distributed, as knowledge is power, and power without knowledge is dangerous. While it is not a disgrace to be poor, if you have been honest, but to be poor and dishonest is a most despicable life to live. But to be rich and dishonest is not the happiest, as happiness does not consist in what one possesses, but how one accumulates it, as we often hear of some people making restitution for their grafting and stealing, and many would like to relieve their conscience if it was not for the publicity of the act. While it is true, there is much pleasure and happiness in making money and spending it, if by securing it does not bring remorse and sorrow. There would be much more happiness attached to the making of money in business if it was not for the dishonesty with the larger part of mankind. If you doubt this, ask the groceryman, dry goods man and the real estate man who have repairing and collecting of rents. There is, at a fair estimate, bad debts and non-payment of rents (taking Camden as an illustration) I find upon inspection of the records that were issued last year, between January 1, 1904, and January 1, 1905, 1974 summons in landlord and tenants cases. From my own observation, I have no doubt that fully two-thirds of these cases were the result of intemperate habits; a loss to the real estate men or the man who owns property, an amount of \$75,000,000 annually in the United States.

There are many causes that might be mentioned this low moral principle and dishonesty, but space not permit to name all, but it is largely due to the drink be mentioned for this low moral principle and dishonesty, but space will not permit to name all, but it is largely due to the drink and tobacco habit, and having such a cosmopolitan nation with the great influx of emigration of one million annually, and since the Civil War we have forced upon ourselves 10,000,000 of population with all the treachery, crudity and dishonesty imaginable, and given them the right of franchise which act alone is sufficient to corrupt any Republican form of government, because they make their own temptation to the politician by selling their vote, for few of them would ever vote unless paid. This mistake is of great importance to consider, as the writer being connected with the reform movement known and living in a city where a Committee of One Hundred, lead by a former City Clerk, who is an adept in all the tricks in political corruption, has on every election day about seven hundred of these citizens housed away over night in slaughter houses, livery stables and saloons, and as soon as the polls were opened he ran them in like so many sheep, to aid in the election of the Republican party. And then came the reform movement which was a desperate effort on the part of all candidates in that party to get in office by buying votes, which proved a success in the Committee of One Hundred being elected, but the writer learning that the method of purchasing votes was to be adopted, refused to contribute to such a pool and by this refusal

he was solicited and asked to contribute a certain amount to the campaign fund, by paying a certain amount on some bill, which had been contracted in Philadelphia. Being anxious to win, I did so, only to be reminded of a Scriptural phrase, "If you sow to the wind, ye reap the whirl wind." which proved true, as many of the good citizens know. Such was the fate of the Committee of One Hundred, for the newly elected Mayor voted to sell out the light and heating contract to the Machine and others sold out and went over to the Republican party, thereby giving their party the balance of power again, and the condition was as bad as at first. Again, and because of the saloon and colored vote the Republican party remains in power.

But at the present time there seems to be a desperate effort to break away from the corruption practiced in the financial affairs of many large cities, of which Philadelphia is at the present the most conspicious. The difficulty of producing satisfactory results is simply in a nut shell because of the strong hold the liquor forces have in politics, and its past deteriorating effect physically on the larger part of those who are running politics for a living, and the many would-be officeholders are making it difficult to get rid of the fees, thereby those who do possess the true spirit of patriotism and for self-protection from a financial loss, have become as an old saving, "The drowning man will catch at a straw." Therefore, to break away from the long reputation of those who have the former management of city affairs under the name of Republican administration, they gain their strong hold. The last reformers have started to pow-wow the sore by calling the reform movement the Lincoln Republican, thereby selecting for their redemption the name of a man instead of putting their trust in a name which represents God's principles given at Mt. Sinai, and can only pin our faith to the Scriptural quotation, "He that puts his trust in man, the same shall come to naught." Time may prove the prophecy as in symbol, making a pretence of reform, and in reality by following out the same principle of the liquor traffic which they deem wise to be neutral, thereby drawing results from both Democrat and Republican, and if successful, the same mode of politics will be adopted by saying nothing about the liquor traffic in any new reform movement.

## THE NEGRO IN POLITICS.

And if the Democratic party should happen to be elected to power they would soon prove themselves incapable to cope with the mismanagement of the Republican party, thereby they are relegated to their fate of a quarter of a century, until the Republican party becomes so unbearable because of its corruption, there is no hope for any change for the next quarter of a century. Whether we have the change or not, we have to submit to the inevitable or Republican ruling in name, but in reality a monarchical government and possibly may be a quarter of a century before there is any other President other than a Republican one.

When one considers the power this party has to elect its candidates by the support of the colored race, the saloon and Trusts (for they are the creatures of the Republican party) and therefore they get what they want like unto the child of wealthy parents. And when a party takes in everything there is, it has become a Trust in itself.

With some this may appear to them as an ideal government, and it might appear to many of the working class, who might be compared to an animal that has always been caged—they know of nothing better. How they should obtain a greater amount of enjoyment out of life they know not, because the rulers of government have made it so. They are compromising on a question of rights, which condition has largely grown out of the negro race, when the constitution was formed, the question of slavery a political problem, and we insert the following:

#### "A CURSE TO THE COUNTRY."

To the Editor of the Public Ledger:

The diverse views of your various correspondents upon the negro question are of considerable interest, and the question itself is one of grave importance to the American people. That the

negro has been a curse to our country cannot well be denied. That he was brought to America against his will cannot be denied, and that those who were not brought to America have remained savages also cannot be denied. If these savages had been augmented by those unwillingly brought here and their progeny they might have massacred and eaten each other and saved us from the present and burning problem of their disposal, but "a condition and not a theory" confronts us.

In the first place, the franchise should not have been given the freedmen; but at that time of ill feeling it was rejoiced at as not alone punishing the South, but as furnishing a method for the usurpation of the government of the conquered territory. The measure did all that for at least a decade, and only those that experienced the horrors of "reconstruction days" know the infamies then committed upon a defenseless white population. In time the South grew strong again and threw off the yoke, and to-day the negro in the South is not as great a menace as he is in the Northern cities and the Quaker communities, such as Wilmington and West Chester, for the simple reason that the States of the South have taken the ballot from him.

The Southern man to-day sees a retributive justice in the conditions obtaining in Pennsylvania, Delaware and New Jersey. The "underground railroad" was the method that fastened the negro upon his maudlin sympathizers, and he was not brought to Pennsylvania unwillingly after the beginning of the nineteenth century. Now that he is better known, he does not seem to be as well liked except by a few of the traditional lovers of the black race, descendants, probably, of those that gloried in rescuing "the poor slave" from an environment much better fitted for him and where as slaves the negroes would have more surely impoverished the South than the war impoverished it.

In present conditions the negro vote is the ruin of the negro. Crime goes unpunished, because the low politician—a creature of the one higher up—protects the criminal. The politicians see that negro policemen are appointed to beats in the negro localities, and all play into each other's hands. If any one wishes an object lesson let him visit Locust street by day or night from Eighth to Thirteenth street, or read the accounts in the newspapers of high-

-way robberies so frequently committed around those central high-ways.

The remedy is first, to take from the idle, vicious and ignorant (whether white or black) the right to vote. If this is done there will be no incentive for the politicians to protect them from the law.

Second, to establish workhouses and to make those unwilling to work honorably do some form of manual labor. Instead of police protecting or ignoring criminals make them arrest every loafer and put him or her to work. This form of punishment will lead to a portion of the criminal classes becoming honest workers in time and will deter many from becoming criminals. F. E. M.

Philadelphia, February 13, 1906.

Washington was in favor of striking it out but Lafayette and others overruled him, but Washington, desirous to carry out his own convictions, set his own slaves free.

What a great blessing it would have been if slavery had been abolished then; no doubt there is ten times the evil existing to-day in the traffic of human beings heretofore mentioned. There have been so many evils growing up out of the first evil, for slavery and its growth, its continuance and toleration was due to the money made from the two evils—liquor and tobacco.

Paul speaks of a "Thorn in the flesh," while many theologians are not able to determine what it really was, yet it is very evident that this nation has entailed on it some thing as bad or worse, for the habit is so deeply rooted as to put a skeleton in nearly every closet, to mar the happiness of some one.

There never has been a time in the world's history that people should enjoy themselves, and see more happiness than now, and this condition is the chief aim of the human race; but, because of the toleration of these two evils, our purpose is defeated and these effects are so far reaching that there is scarcely a person living that is not more or less affected by them, and as cold is the absence of heat, sorrow and remorse are the absence of joy and happiness.

There are millions of wives and mothers, fathers and husbands robbed of proper affection by the person becoming as cold as one in the absence of heat. If you will observe, you will see many who have become unfaithful to others largely because of their unbearably foul breath on account of the use of tobacco and liquor. The writer believes that seventy-five per cent. of such is due to the same cause; you may, per chance, be one of the seventy-five per cent. and think you are deprived of some secret practice and thereby lose much pleasure. If so, I would say if the anxiety and worriment of the same be made public, would it not over balance the pleasure of the secret vices? Are the Scriptures untrue in saying "Whatsoever a man sows, that will he also reap?" We know because of the animal nature it is natural for all men to gamble, which they often do, on their character, as well as putting up so much money.

This proves the great importance of abolishing anything that tends to degenerate man, especially his thinking powers, thereby becoming obtuse to the jeopardizing of character by the preventing him from indulging in the things that cause a stimulation to any part of his nervous system. While all nations are having a difficult time to learn the secret of governing themselves, there might be a lesson learned from the Southern States after the experiments of Senator Tillman. "In Senator Tillman's Dispensary" they find the only safety is in the prohibition and discontinuance of liquor among the colored race, and as the negro has traveled North and become a great factor to the Republican party, will be compelled to do as the Democrats have done in bracing a solid South to prevent the many hideous crimes which are being perpetrated. The only solution to the problem is to prevent them from the acquiring of any intoxicating liquors. This can be done by becoming a solid North on the question. While the colored race is not the only problem, although he possesses more of the monkey, the white is equally important, as he possesses more of the hog nature. To govern him it is important to prevent the association of the sight to come to the mind, because a covetous nature is aroused by the same. The conditions and environments make the man, and the general law of sociability causes man to conform to the conditions made for him and because of the graft nature they take the advantage of the animal nature. Man is transformed into the likeness of his surroundings and by first taking on himself an abnormal condition in his body, he is forced

to meet the requirements of an abnormal system, in accordance with the inevitable law, before life begins and during its development, the sight of the eye moulds and forms his nature, as it is said like will beget like by its associations, and because of the effect through the optic nerve, it will form and mould the coming generation, as the same has been proven because of the physiological action by the sight of the eye which produces the phenomenon of the birth mark. This same law will produce both the uncouth and repulsive and the beautiful and that which could be admired, but the effect of its production depends on its association and environments. Men naturally always admire the noble and beautiful, but if he interfered with by his present conditions and environments as there is no posibility of a change as long as the sight and associations are so closely likened together, while the animal propensities of the hog nature overpowers reason for good, knowing the physiological effects of a narcotic habit is very farreaching. This might be attributed to the phenomenal cause as often verified that a person who uses tobacco by smoking it unless he can see the smoke from his own pipe or cigar, there is no luxury connected with the use of the same, as the habit was contracted by sight. But, because man interferes with the negro man in a different way than our Creator intended that he should, God never intended them to be a self-governing people. He created them to remain in a climate where things grew naturally. Because of a curse, God has, as it were, put a mark on the American nation, perhaps not like the one that God put on Cain because he slew his brother Abel, but people can be marked mentally by association, and as the eye and the brain are linked together, the physiological action is only natural in producing its effect. Knowing the brain is the motor to the body and the effect is easily produced by the white race mixing with the colored race, the white man takes the colored man's dialect, and if allowed to associate with them, he will become like unto the negro, mentally. Also the color will vary according to condition. Amalgamation, as example, of a Mulatto mother and a dark father. The children will always be darker than the mother, as the mother is compelled to associate with her husband, and due to the sight of the mother beholding the children's father. And as the negro has traveled

North, it may be producing its effect politically. The sight of scooping so many colored votes makes a physical change that it is impossible to exist, as the opportunities make such an impression like unto the impressions which are made and stored up on a phonograph, that it is impossible, because of the impression on the brain because of an opportunity, the white man is unable to resist, and there is no other way to overcome the temptations but to remove them.

The same principle of conveying by sight to act on the brain could be applied to the controlling of anything that is not natural to the system, by sight, thereby affects the brain. You may call it convolution, but the impressions are similar to imbrasure. So the impressions made by sight are as an embrasure to the brain, similar to an embrasure on the body, caused by some evil person; therefore, if an embrasure is made on a boy's brain because of a fine looking man smoking a cigar, an evil comes out in the boy's contracting the habit, because of the attribute of imitation, the man is. in one sense, as responsible as if he had injured the boy by inflicting an embrasure which is injurious to the boy's body. You might say there are many other things which are indulged in because of the sights seen or from a craving for such that is natural to the body, which might not be wicked because of the sight beholding the object but would be sinful if indulged in, if anyone is injured thereby. But because of the many acts that occur through the imprudence of others producing an embrasure on the brain, the whole human race might be compared, as published by Robert Ingersoll, as one act producing another before our bodies come into the stage of action, as it was with Ingersoll. His father was a Presbyterian minister and was having family worship and the children becoming unruly, the father arose from his worship and gave them a chastising. This instance so excited the mother because of Robert's father's sacreligious acts that the impression was transmitted to Robert and as soon as he learned to know good and evil his tendency was to ridicule and make unbecoming remarks about the Christian religion; and as he developed into manhood, with the natural desire for money, he soon learned he could make it by charging 50 cents apiece to deliver his message in upbraiding the Christian religion.

On this principle one man can make an embrasure on another man's brain after he is born and the effects are felt similar to the imprudent acts of Robert Ingersoll's father made an embrasure on Robert before he was born. As it was, Robert Ingersoll sought pleasure and happiness through notoriety because of a phenomenal mental mark, and whether the same mark that Cain received was a mental mark and we inherit it, one from the other, or whether day by day our own acts are reproducing the mental mark is an unanswerable question. When God asked Cain, "Where is thy brother," he replied, "Am I my brother's keeper?" Are we not our brother's keeper by our own acts? as here shown by the following clipping:

"In spite of the work of the temperance societies and the growth in their membership," said the persistent statistician, "the amount of beer consumed by Philadelphians is on the increase. The report of Internal Revenue Collector McCoach for 1905 shows that during the first half of the year \$1,415,326 was collected as revenue on beer, and during the second six months \$1,545,677. As one dollar a barrel is the tax on beer, this shows that 130,351 more barrels of beer were drunk from June to December than from January to July. In all, 2,961,003 barrels were drunk by Philadelphians during the year, more than two barrels apiece for each man, woman and child in the city. There being 32 gallons, or 128 quarts, in each barrel and four ordinary glasses in each quart, making 512 glasses in a barrel, 1,516,033,-536 glasses were consumed in 1905, or about 1124 glasses for each unit of population. But, of course, a large proportion of the population does not drink, including children and the majority of women. There are in this city 386,953 males and 408,348 females over 21 years of age. Three-fourths of the males, or 300,214, drink beer, and one-fourth of the females, or 102,087, in all 402,-301 persons who drink the foamy liquid. Dividing this number into the total number of glasses drunk, it is found that each beer drinker in the city consumes on an average of 3768 glasses a year, or between 10 and 11 glasses a day. At five cents a glass, the average beer drinker spends between 50 and 60 cents a day on beer alone, or \$188.40 a year." When the statistician got through and viewed the amazing result he concluded that he had not made the number of beer drinkers high enough.

That every man that has used his portion of more than two barrels there must have been some who drank five barrels or more to make up for the non-users. I would not attempt to reason whether those that used that amount that if there was any excuse for such, how can there be when man's physical nature does not require it or even demand it. If so, all persons would have a craving for such in their normal condition and the writer has been a total abstainer from tobacco and liquor over 45 years, and enjoys good health, and there are millions who could testify to the same, but the excuse of those who consume this portion is that their father drank and lived so long and that he used tobacco and lived so long, and a person who uses tobacco is as bright mentally as those who do not use tobacco.

Here is where the delusion is. The effect may not be received instantaneously, but it will be in the offspring. As the effect upon the heart of the father is sure to be reproduced and become weaker in each generation. What is the use of using a thing if it is of no use? but through a love for humanity it is the prompting of this book to educate people to a higher ideal of living because of the unreasonableness of your acts and only show, as I have in other pages of this book, that it is impossible to receive any benefit from either.

Also the use of tobacco is largely due to the drinking of intoxicating liquors. This custom is all due to the profit to the vender because of the love of money. Those that have patronized the vender are to be pitied and the ones that have inocculated their system with the poison are the ones that desire the most to be free, as only those who know the dire effect can tell of the remorse it has brought to them and their families.

We know that the city of Philadelphia government receives a revenue on every barrel, but who is to pay the revenue to the loving wife or the mother for the barrel of tears shed because 1,516,033,536 glasses of liquor are consumed in one year? The average consumption of liquor per capita is 18 gallons, but Philadelphia has 32. This may be due to the impure water which has made an excuse for some to drink, but if the water is any worse than the beer when it will rot the soles off bartender's shoes and his finger nails, may the Lord have pity on those who are compelled to use

either the water or the beer. Pure water and pure food, the former is the only beverage for the promoting of health for which the writer can speak from experience and observation when Camden was compelled to drink the water from the Delaware river. I call to mind a case of a young man whom I had in my employ and had brighter prospects in Philadelphia and engaged a position. Unfortunately he contracted typhoid fever and died. But his habits being temperate he may have preferred to take his chances on the water, but if the list of such casusalties because of the drinking of beer could be traced, I have no doubt the beer side would have it. But as death does occur because there is money made, by one supplying the beer and the politician making money by compelling people to drink impure water. This is a case of putting a person between the devil and the deep blue sea. There has been much credit given to Lawson's Magazine in unearthing the many evils of commercial robbery, but what people want is a remedy to prevent this rottenness in political system, which method disregards the manhood of the nation and the two evils are as inseparable as the Siamese twins. I will enclose a clipping which may show the public one method as a means to an end:

#### BILLION A YEAR FOR DRINK.

Dr. Madison C. Peters, at the Broad Street Baptist Church, selected for his text last night, "He that earneth wages, earneth wages to put into a bag with holes." Haggai I, 6. Dr. Peters said: "Commercialism is the prevailing vice of the American people. Our Presidential campaigns of the past generation have been waged and won on a simple question of trade. The most successful thing for any party to do is to touch the pocket nerve of the American people that liquor selling and buying does not pay we have made our case for temperance. We must array the commercialism of America against the liquor traffic.

"Considered merely as a question of dollars and dimes, the antisaloon issue will some day became the problem in our American politics. The entire amount received for tariff is something like \$150,000,000 per annum. The total output of the silver product is \$60,000,000, while the gold product in this country is perhaps \$8,000,000 per annum. It is reliably estimated that the direct tribute which the people of this country pay to the support of the liquor traffic is \$1,000,000,000.

"The ordinary expense of the United States Government for all the departments, prior to the Spanish-American war, was less than \$400,000,000, so that the drink bill was nearly three times the amount required to run the entire Government of the United States.

"Our mineral product, including gold, silver, iron, copper, zinc, lead, quicksilver and aluminum, is less than \$300,000,000 per annum. That is to say, more than three times as much is spent for drink as the value of all metals from our mines. The amount spent for liquor is more than four times the value of all the bituminous and anthracite coal produced annually. Three times the value of all our woolen manufactures are spent for drink.

"It would seem that the economic aspects of the liquor business ought to challenge the attention even of those who are insensible to its moral, social and political influences. The diversion of so vast a sum from the lines of useful and productive industries must affect them seriously. One billion dollars turned from the saloons into the channels of legitimate trade would go far toward improving the general industrial condition. The men who devote their time and money to social reforms without pointing to the saloon as the first cause of poverty and degredation are striking with a straw and seeking figs where only brambles grow."

This one great reason that all this great boogaboo we can't prevent these conditions, is commercialism. It has a whole Christian nation in a condition of reciprocity which involves all from the laymen to the bishop. The layman may be in a grocery business; the preacher may have some of his official men who belong to a political party. The bishop may feel he can procure more money by staying with the party that may have the wealthiest members and will contribute large sums of money to build some university or church. When the Bishops separate themselves from the Republican party, that gives us 250,000 saloons; when that party stops licensing and receiving revenue, then the epoch will mark the beginning of the ner era, how to control the human race.

To attempt to do otherwise would be like making the attempt to mix oil with water, and every person who attempts to accomplish a reform without removing these two twin evils, tobacco and liquor, is building a tower of Babel of his own. Is there any hope for a change in our present condition of the people? I would say no, not as long as they expect to reform by the same party that produces the need of reform and those connected with the party beg money to build institutions to reform, would it not be a good investment to build a psychological institution that the same ones may go to and take lessons to learn the difference between a license and prohibition? They are the same only different in purpose. A license prohibits another man from enjoying the same as the purchaser of license. Then the would-be reformer believes in prohibition and don't practice it.

As soon as you pass a law that prevents one from governing his own body, you start an arrogant feeling and the passing of a law to prohibit boys from smoking and then have the opportunity where he may procure them, you will make more smokers than if you never had passed the law. The boy does not possess the reasoning powers and does it because of the bravado defiant spirit or of daring to do so and brings into action the same spirit of Adam, when he was forbidden to partake of the fruit.

If in the early discovery of tobacco being a poison weed and made of it a punishment, they being compelled to use it for the committing of certain crimes and poisoned a few criminals by it. I doubt if the poison weed would have ever been used as it is now. as it would have been viewed as being disgraceful and would only have been used in a class with other poisons, as an emetic. I might suggest a more effectual way of preventing a boy from contracting this habit by making him a present if he would not use it. By doing so you strike another characteristic that he is not being denied the privilege but he can use it if he wants to. By doing so, you put him on his honor and creates a more manly and friendly feeling that you have made a sacrifice because you loved him. And by your showing your sincerity of a true meaning of love, you have filled an aching void by performing this mission which the whole human race is in dire need of. To have this principle manifested to them. When practiced, the word love

has such a broad meaning that pages could be written and if applied properly would have much to do in controlling the human race. It first starts in the home, but in some families like unto the man who prayed: "Lord, bless me and by wife, my son John and his wife, we four and no more." This is the prevailing spirit to-day; they would rather see a thousand slain or injured than one of their own, which might be as the late San Francisco disaster or 100,000 who died annually because of the drink habit, and as long as things go well with them, they are happy, but as it is impossible to live to themselves alone, the breach of happiness is made because the management of the government is not conducive to happiness, largely because of the many evils which the Christian church is responsible for.

If you make home happy you have a happy nation. What do the father and mother care, where they have sons and daughters, whether the Panama Canal is ever built, whether we acquire the government of the Philippines or whether the rebate law is in force on the railroads, so long as the lives of their children are not forever despoiled by these accursed habits.

From all appearances it might be with Congress as it was with the New Jersey Legislature when the controlling of the Gloucester race-track and the Guttenberg was at the highest tension, the best thing they did was when they adjourned. Why did the Legislature make the attempt? Because families were destroyed through the gambling spirit and more especially of its distracting the commercial interests in Philadelphia, New York and New Jersey. Why the great interest was taken was because of the commercial side, to prevent stealing, as too often the story was told of some city official spending the taxpayers' money and the clerk spending the merchant's money to bet on the horse-race, and lastly, the great interest was the political side. The Republicans were out and wanted to get in. The race-track issue was their only chance to get there.

Therefore, they appealed to the church to help them, but when you come to the saloon it is different. The same enters into the physical part of man, like unto the boy who contracts a habit of smoking cigarettes, it makes him defiant to interfere by compelling him by law to stop smoking, therefore interfering with him as to

how he should govern his body. And this is the strongest power of the saloon and it would be much better to have narcotics free and make the whipping post effectual in the controlling of the human race, as it is impossible to educate the boy while you make a temptation for him regarding anything that enters into his physical being, as you might as well attempt to educate a hog not to eat when you put food before him, as is proven by the millions who learned to use the tobacco and drink when young, but seldom stopped when they learned of its injurious effects. As an example, the child will learn that the stove will burn through experience, and will not touch it, but because of that he will not let tobacco alone when he is injured. But because the fathers and mothers know through experience of their many mistakes they made during their youthful period makes much unhappiness because of a fear, knowing they are human and susceptible to the many temptations which are at the present time greater than they were when they were young. As happiness is more precious than gold and silver, as the Scriptures sayeth, "A good name is rather to be chosen than silver or gold." This can only be procured by making the home happy and not by building up large structures which, in a sense, are lekened to so many forts to stay the progress of the enemy. Would it not be better to remove from the sight the cause and build your forts or institutions? as said, in time of peace, prepare for war. By doing so you have gone a long way in solving the problem what to do with the young man of to-day.

Therefore, things he once enjoyed he will learn to hate the socalled social customs that have forced themselves on the entire world, which out of the same have been brought anarchists and three-quarters of all the crimes committed by the granting of such privileges.

How can you expect the world to grow better when through the sight embrasures are made on the boy's brain, the same causing it to remain with him during his life?

## IS MAN AN ANIMAL?

Is man an animal or a combination of three animals? God saith, "Let us make man in our own image." As this is true, man is God in his spirit but animal in the flesh, and as man in the flesh cannot be anything else but animal, God created as his component parts the traits of three animals to perform the work he was intended to do—like the dog, the hog and the monkey,—this being essential to accomplish God's purpose in the spiritual realm; therefore, it is as essential that he should possess these qualities as it is for an engine to be composed of its parts to perform its work

To establish the fact of the animal propensity in man we must follow out the system of the phrenologist of a man's physiognomy to the animals named. The dog is possessed with sagaciousness to protect his own rights and those of his master, possessing almost human intelligence when his domain is encroached upon by man or animal, he resembles some people and takes the law to himself by the power invested in his jaw, and ejects them and he does not wait for judge or jury to run the risk of their being bribed; there is as much difference in the traits of dogs as in people. It has been known that some people holding political offices where they had the power to enforce some laws for the purpose of collecting the fines or the valuation of some trivial matter, they might be classed with the animal known as the setter-dog: a strong propensity for game, and will act with the same intelligence as his master to procure the same.

Of all animals the dog comes nearest to being the man's companion, so it is not any wonder that man should imitate this specie of dog, when there is any money to be had in hunting up fines. There might be much more said regarding the analogy between the human race and the dog.

Those who are interested in prosecuting people to secure money may find much pleasure in reading up dog traits of this particular breed of dogs. The hog is the next on the list of comparison with man. While there are many persons who never have had much experience with the hog, but because of their well-known disposition man is often compared to this animal, and owing to the Jew's adverseness to eating of swine meat, their crudity regarding this may be due to the interpretation of the Scriptures, and because of their nearness in action to their brother, they protest against the eating of meat, they feel that they would be classed among the cannibals.

Regarding the hog's docility, there are but few animals that are equal. They can be taught to do many tricks by way of amusing an audience at a cheap show, but the most predominant trait in man is his hoggishness. While this is such a common expression, it seems to be hard to avoid the similarity between man and hog being coupled, and be compelled to submit to it as being inevitable. While this is not the only similarity, that is so common it might be used to many in avoiding uncalled-for trouble and difficulty to themselves as well as others, and this propensity is the acquiring of something regardless of thought or future consequence.

Being somewhat familiar with the care of swine in my younger years and knowing that they are possessed of three characteristics which, when practiced, brings themselves to the level of the hog, for the hog has no regard for cleanliness, especially if its body feels the need of cooling off, it will wallow in the filth in preference to pure water. Man will do the same thing. A large part of mankind will cleanse themselves and keep clean, but the natural tendency is to go dirty. Cleanliness is a result of civilization; to prove the same, let man contract the filthy habit of intoxication; it will rob him of all his attainments in culture and pride till he is left with a natural inclination to be filthy. They have been known to lie down and sleep in the same pen with hogs. Another characteristic of the hog is to eat too much. He then becomes a dyspeptic and ceases to grow fat. Another characteristic of the hog is to acquire something, especially that which enters into the stomach, and it will not stop to consider the consequences of obtaining it from any corn field or potato patch until it is reminded by the barking of a dog. Then it is reminded of what happened a day previous. Many seem to forget the terror of the law in securing anything they desire to acquire. It seems to cause them to be devoid of reason or deficient in reason, and only think of one thing at a time. Another character likened to man; if you attempt to drive him, he will want to go the other way. If you should recall the many acts of those who hold offices of trust and other misdoings due to animal passion, it would cause one to think he was closely related to the dog.

The last named animal, the monkey, has the most noticeable traits of which man is the imitator. These qualities have caused man to rise to the higher attainments: also to fall to the lowest depth of depravity. We are very certain that man in his primitive stage was very far from the present condition, in arts and sciences, and in the erection of their dwellings, as history and other sources of information tell us that man dwelt in caves. If this be true, we have been 6,000 years in advancing to the present condition which is supposed to be the highest type of civilization in the world's history, and, if so, it is due to this one trait of imitation. It seems that it requires a combination of three animals to make man the ruler over all other animals, as all other beasts have remained the same with no development on their part.

This is the strongest argument that can be produced in evidence of the wisdom of the Creator in forming something for a purpose which is largely developed in man. The power to invent is the only qualification that makes man eligible to that relation honored by his Maker. When He said, "Let us make man in the image of God," and as you observe the race of people who so nearly resemble an animal, they have but little inventive genius, because of the hoggish disposition overbalancing the sagaciousness of the dog which is to watch and guard against thieves and intruders. it would make this world very different from what it was intended to be if they possessed more of the traits of old dog Tray, as the poem reads, "He is gentle and he's kind, you will never, never find. a better friend that old dog Trav." I have recently read of two of the most atrocious crimes committed by negroes. The condition of that race is brought about by white people permitting the traits of the hog to be more fully developed than those of the monkey; hence, the negro naturally gives way to his natural proclivities of the monkey part and by his imitation is caught in the

white man's trap through habit or desire for liquor, and without doubt seven-eighths of all crimes committed by this race of people, such as rape, murder, race-riot, are due to this one thing. This interference with God's plan has entailed on this nation a great problem in how to deal with this race of people. All this has been brought about because of the hog part being too powerful. This must be the interpretation of the Scripture containing the narrative of the devil entering into the swine, which ran down into the sea and were drowned. If the devil did enter the swine, I see no reason why he should not enter the hog part of man. It is no wonder the whole world is having such a hard struggle to rise out of the first purgatory, (meaning this world) for there is more unhappiness and sorrow than there is joy and pleasure. Then, is it not rightly a purgatory? And if there is one, why should there not be another chance? Certainly the greater part of the human race are not in a proper condition to enter with the redeemed, for there are three animals in one body and no one in harmony with the other, and each opposed in its nature to the spiritual. This being is only a spirit that is brought into use with a desire to control the several parts of the physical nature. In this same principle is found the reason why a reformed man cannot stay reformed. All the nerves of the body are clamoring for their needs and the desire of the animal by the abuse of alcohol acting on the brain, is causing it to become weak. It is thus overpowered by the intense desire for stimulant to satisfy the nerves, the physical overcomes the mental. Among the various animals there are some that cannot be made docile, namely the hyena; it would be more inconsistent to attempt to control three animals in one body when they are arrayed against each other, as it would the hvena. Those who claim to be keepers of this menagerie and who will spread out things before them to tempt them, such as tobacco, opium and liquor. When they once form this taste, you have nothing but the animal left, as in nine cases out of ten the habit controls the man. If this be true, is it right and proper that a man addicted to any of these habits should be allowed to vote in a local option contest, where the abolishment of these things is questioned. No sane person would want a case of his tried in court where the jurors are influenced by a selfish nature or men

who are controlled by the stomach. I believe this comparison warrants the challenge of sober men, if they have any desire for liquor, and further believe, anyone differing from this court of jurisprudence ought to be tested for his sanity in the same way as the asylum tests the sanity of its patients by putting them, as used in the asylum, into a water tank and turning on the spigot, to see if they have reason enough to turn the spigot off. It is my desire that the reader should not forget the purpose of this subject. The person who does not reason or has but little capacity to reason, because of submitting to the influences of the animal which constitutes his component parts. This must be the interpretation of the Scripture, that we be all of one body and yet distinct by the traits of the three animal natures. The hand cannot say to the feet "I have no need of thee." Neither to the eye to the ear, nor can the tongue say to the brain, "I have no need of thee." The brain being the seat of thinking power, governs the entire man. The brain of man is all there is of him, hence the great importance of avoiding the taking of anything into the stomach to steal away the brain.

## NEW CONDITION MAY BE A TAX.

Alcohol being a poison, it is unnatural to the system. If it were otherwise, a child would crave it as he does milk, but as it is not nutrition and cannot be digested, it acts directly on the nerves and brain and all the nerves are taxed to the limit to resist the intruder and prevent one becoming intoxicated. The nerves are exhausted, as if you had taxed them to do some other hard labor, and the heart is to be likened unto an engine when it has an extra amount of labor to perform; your whole being is put into motion to accomplish it. The nerves being exhausted, the heart is compelled to stimulate them by that law of nature which restores everything to perfection. It is caused to beat eighteen times more every minute because you have forced on yourself a poison. Like an enemy you have taken to ride in your carriage and he turns on you and overpowers you. The heart is forced to meet new conditions. It is like putting spurs to your horse. It wears him out

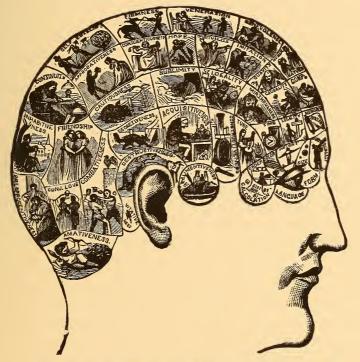
that much sooner. This must be the interpretation of the Scripture, "Strong drink is raging, and whosoever is deceived thereby is not wise." Alcohol has great affinity for water. It soon dries up the fluids of the body which supports the brain. Because of this direct action on the brain and the often repeated assaults of King Alcohol it becomes weak, just as any other member of the body and is not capable of resisting the demands of the animal nature. There are thousands of crimes committed, whether under the influence of liquor or not because of the weakening of the brain from the former use of alcohol. Because of this, we have jails and almshouses filled to their full capacity and our criminal courts are packed to their limit of which seven-eights are due to the drink habit. Is it any wonder that it costs taxpavers sixteen dollars to each one received by revenue? to say nothing of the loss to merchants of money spent that would largely have gone into other channels of trade and lost through bad debts, of which the writer could testify. The bad debt column of his ledger costs him a thousand dollars annually. The system of licensing permits one man to have the privilege of changing a man's brain until he loses all moral obligation to pay his honest debts. When this condition takes place, we have on the nation's hands, a man worse than a beast. We know what to do with the beasts but with a man (we have three animals in one) making the combination of the human race a source of annovance to those who we feel it a duty to act as their brother's keeper.

If this condition was confined to the one person, it would not be so bad, but it effects the mother, the child and the would-be-aman if he could. He is kept constantly in fear, believing that the uncontrollable habit will fasten itself on him, and it already has though he does not know it, as he never makes the attempt to stop.

## ANIMAL TRAITS.

Man is an animal. All animals are classified. To what class does man belong? I will not make the attempt to say, but let every one do this for himself, and, if unable, he should go to the phrenologists who are proficient in their business. Allow me to suggest some resemblances between man and the various animals.

A person whose head is constructed broad between his ears possesses courage and fearlessness; he would be classed with the



This cut represents the various characters and traits of the animal which the human race is supposed to possess, thereby all mankind is predisposed to imitate the animal. The reliability of this is proven by all phrenologists, which profession verifies the truthfulness of the same.

lion. A man narrow between the ears would be classed with the rabbit or sheep. The person whose head does not round out in

the back is lacking in perseverance, as he has nothing to push him forward, and has the character of the sloth. A person who has a prominent nose usually is persevering and courageous, like that of a Roman soldier. A person whose nose sinks in is easily discouraged. A person with a large jaw, like that of William Jennings Bryan, is usually determined. The person whose forehead slopes back is not usually well balanced, but often witty, if there is a prominence over the eyes.

As there can be no uncertainty to man's possessing certain traits of animals, then it is essential that there should be the best form of punishment to govern the various animal dispositions he possesses, and, as I have undertaken to establish the fact that the almighty dollar is the controlling power, and, as we have settled our nation's dependency through our political system, there must be saloons, and as long as they exist, there shall be certain laws made to meet the emergency caused by their effects. Therefore, I would recommend the adoption of the whipping post and the wearing of the criminal suit, as long as the criminal remained in the State where the crime is committed. I believe this mode of punishment to prevent crime and remeding the many evils existing to-day would be equally as effectual as Senator Dolliver's panacea, which is conversion. In our present mode of punishment there is too much mighty dollar connected with it, as the detectives must have their share, the controller, the policemen, the lawyers, the judges, the prosecutors, the city recorder and, in some cities, the sheriff. I have heard of men sentenced for thirty days who were let out in ten, but the board was charged for thirty days, and the man under a different name, and the man rearrested under a different name, board charged for him, and under the present Republican form of government, taxpayers were compelled to meet this additional expense. Because of this condition, there are many physicians called to administer to the physical needs, resulting from the violation of health laws. Also physicians by the name of evangelists must be paid by the churches to assist in helping cure sin-sick souls who want to escape the first stage of purgatory which their denomination teaches, and collect revenue from the victim desiring thus to be liberated. This is to all appearances granting indulgences to religious worshippers to sin. The theory

and principle of purgatory is practical as the Creator made man, three parts animal and one part spiritual, thereby he may have another chance that his desire for a better future existence may be gratified.

With the animal, He created them and supplied them with all their needs for this world. It may be illustrated by the camel, whose flat foot is adapted for the sandy desert, a double stomach for the storing of water that he may not suffer before he can reach another oasis. In the creation of granivorous and carnivorous animals he has supplied all their needs and they live happily and enjoy good health when supplied with enough food and water. But because of this combination of animal craving with reason, man seeks to procure his living as the strong animal lives, upon the weaker, who has not sense enough to know he is being consumed. Knowing all these conditions to which the human race is subjected, his first stage of reason would lead him to the need of a purgatory before man will be fitted to enter the higher realm of perfect bliss, which he fancies is to exist because of the one implanted nature of God and with the desire to live in the future. God will supply all the spiritual needs as He has supplied them for the animals. And as for all their needs of the body, we desire to know the things in this world and the desire will be gratified as though we were still in the body, but when the spirit is free from the body, man will be in the image of God and know all things and the omnipresent at will in any part of God's universe.

## WHIPPING POST ESSENTIAL.

To come back to earth again, let me give reasons why the whipping post is essential to perfect man for his future abode. First, the physical part of man is purely animal, and as all animals are brought under obedience by fear of the lash, the more rigidly it is enforced the better this class of people will be. But this mode of punishment may be antagonistic and distasteful to some who think they are living in the days of high civilization. It might be true if the use of tobacco and intoxicating liquor did not bring the masses to a level with the animal; therefore, the whipping post should be brought into use as speedily as possible, and be contin-

ued as long as they exist thereby. Avoid making criminals by failing to enforce the law, as in our present mode we have the strongest proof of the importance of using the lash. Scripture says "By sparing the rod, you spoil the child." The necessity for punishment is due to the lack of reason, and knowing that man is only a grown up child, with childish tendencies, therefore, his lack of knowledge leaves him to fall into the pits set to capture him.

Another reason for the enforcement of the whipping post is that the terror of God's law has lost its effect and that mode of punishment does not produce the effect as would punishment and the fear of the whipping post naturally controlling the animal propensities, thereby by the enforcement of the law will be more inclined to spiritual reform.

Another very important reason for the enforcement of the whipping post is found in the negro problem. There is scarcely a morning paper but what has an account of awful crimes committed by this race of people; crimes rarely known while they were in slavery. No doubt, it was due to the fear of the lash and the keeping of intoxicating liquors from them. I have no doubt that those who commit these crimes indulge in liquor. The prohibiting of liquor and the enforcement of the whipping post law would be the greatest agency in bringing about a better condition of the colored race. And each dollar of the money spent in trying to educate them would do the work of three by the enforcement of these laws. With the white race, it would prevent wifebeating. The white man is more inclined to taking chances of getting the court to favor him by permitting him to go free, especially if he has any political pull.

### PRESENT CONDITION OF MAN.

We are living in an age of great pomposity; each person carries with him his own identity. This has its influence either to make the world better or the reverse.

If worse, then your life has been one of the nature of the sponge, in two ways: first, by absorption, and it has been squeezed by some one to give out what you procure from some one else.

The other phase of the sponge is in not doing your part. The same will apply to the individual and not to the other fellow, because whatever acts you do politically tend to lower the standard of true manliness. Your doings will apply to the sponge; the essential qualities in man to perpetuate a government that people will be made more happy by your actions. We know that the morals of the people are the only power for the maintenance of the government in a republic, when every citizen is a sovereign with a right to vote; hence, morality is a safeguard of the nation.

We know that happiness depends upon how a government is conducted, for when the wicked are in power men mourn. When the righteous are in power men rejoice. This is seen in the Boer war, the Philippine far, the Civil war and the Revolutionary war. War is the outgrowth of dissatisfied people. This political war for good government is compulsory because of the contending forces and every battle won by those fighting for good government, and in so doing, men are as patriotic as in the days of the Civil war. We have a contending force which might be classed as tories to any government. In our present Republican form of government, this condition seems to be inevitable, for grafts so inbred in the animal propensities that it will outwit the enforcement of the law for the suppression of vice. This causes a continuous battle, as the animal part of man can only be compared to certain animals which procure their living by stealth, for they know no other way and they will not be taught. The only way to reform this class of people is by displacing the old pasture by a new one. To illustrate: The person who makes a living by performing some acrobatic feat, if he should meet with an accident which would require a year to heal his wounds, he would go back to the same occupation. The gambler who has become proficient knows of no other way. The saloonkeeper does not know how to do anything else, neither does the man who keeps a tobacco store. We might mention the many who get their living by political office. As long as we make a pasture for these classes of people. there will always be persons to feed in it, and by using desperate means to secure the office.

As this is true, there is but one thing to do, that is to stop making environments that produce them to accept the inevitable. It

would be needless to ask how you would like to be reckoned on the same side with two hundred and fifty thousand saloonkeepers and with those who go with that class, such as the gambler, the thief, the robber. I think you would say, "No, I prefer to be in the other army." Yet we have them among us and about us and the great army who are being trained to follow in their footsteps and are constantly bringing annoyance and sorrow to thousands of homes. Is there no balm of Gilead or are there no physicians to cure this condition? If not, the whole human race is in a worse condition than a ship at sea without a rudder or compass, and we shall be obliged to be as was the man who was ship-wrecked and floating on a log began to pray by saving, "Oh, good Lord; Oh, good Devil." His comrade asked him why he prayed to both. He said he didn't know whose hands he was going to fall into: and as graft has stripped the sails of our ship-of-state, we are left at the mercy of the goodness of our Creator. To quote the Scripture verse, "As a tree falls, so it lieth." Give us a chance of a second purgatory for the condition of the human race. When vou consider the number of suicides and would-be suicides—if they were more sure of their future state—there is a demand that man should have another chance. This condition can be compared to a man and his wife who have lived together for many vears. Their lives had not always been rosy, and there came up a terrible gale. Thinking every moment would be their last, they resolved to pray and make confession to each other for their many wrong doings, so the wife began by telling how unfaithful she had been. It kept getting worse and worse, so that he could not endure it any longer. At length he exclaimed, "Gabriel, blow; I am ready to go." This is a fair example of the larger part of mankind. Someone's wrong doing is the cause of a large amount of unhappiness, and there is no help for it, as the action of one disturbs and unfits the other to give spiritual advice, and we are compelled to rely on the mercies of God to supply our needs, hence, the demand for a place where man may be reclaimed and not entirely lost. Otherwise, there will be many millions lost, for they will never materialize, as they never have received the ingrafting of the Holy Spirit. And as you believe, so it shall be unto you. This is in accordance with reason, as man could be

compared to the vegetable kingdom. If it has no germ, there is nothing to reproduce its kind. If man has no belief in a God, then it would be natural that his spirit should not go where the redeemed are permitted to be, for he has no germ of thought to cause him to become chosen fruit, and we can only let those rely on their own judgment regarding their future existence, as to whether this be an interpretation of the Scripture, "As a tree falls, so it lieth," and there can be no reproduction of the material in a spiritual form.

## PURGATORY.

Of all places imaginable, this is the most repulsive to the thought of man. The name is only to represent a place where lost spirits dwell and the name is accepted as given by the Holy Scripture through inspiration of God. The acceptance of this I leave with the reader to determine whether it is the result of man's imagination or the product of inspiration acting on man, that he might shun and escape this place by living a life that would not be fitted for the place called Heaven. Without one, the other would have no significance. Therefore, did the word "hell" originate with man because in his imagination there should be such a place for evil-doers? Was this the outgrowth of condemnation coming to men for their actions to the other? Certainly those who wrote the description of hell must have had a feeling of enmity and could not wish for any better sense of condemnation than that which is described in God's word, and as human nature has never changed from its earliest history, in all probability, when the Scriptures were written those who wrote it had more or less difficulty with their own fellowmen, and accordingly their sense of abuse led them to feel that their enemies were all fitted companions; hence the selection of a place in his imagination that was fitted for them to inhabit.

The writer might, by his experience, feel the same toward many persons whom he had befriended and afterwards were so mean that he felt they were deserving of such a place as described, and was tempted to put them in a place similar to hell. But when recalling some passage of Scripture, "Vengeance is mine, I will repay, thus saith the Lord," and also recalling the verses contained in the thirteenth chapter of first Corinthians.

## NO NEED FOR A DEVIL.

If one should draw his conclusion of the future state of man by the much need of charity, as described in the chapter by the inspired writer, where he advised all those people who had been tormented by such evil-doers to exercise charity. Knowing that in the goodness of God he would receive charity and he will provide a purgatory that eventually all might be saved and the Devil's business would come to an end. While some believe in a personal Devil, as far as the writer's experience goes with men, there is no need of a Devil, as all the attributes which men possess are sufficient without any outside influence. Some may differ and prefer to believe in a Devil. I know of a class-leader who became annoved by the many excuses offered in justification of their deeds because of having been tempted by the Evil One. He advised them not to lay any more on the Devil than he was guilty of, as he was guilty of enough. This custom of blaming some one else began six thousand yeads ago in the garden of Eden, and I have no doubt, if you were to ask every man in State prison or who had gone astray, he would blame some one for it. This is true, for it would be impossible to be otherwise while there are any other people in the world besides himself. If there was no one but you and the Devil, (if there be one) then you would be influenced by the Devil. As long as man ignores the principle of free moral agency to govern his acts, there will always be the need of a Devil for some people to excuse themselves, so long will hell be advocated.

By being assigned to future punishment, there is need of a Devil, as it is important that he should have something to do for those who think his way, but it is easy for every man to imagine his own Devil by his own way of thinking, or his own hell by his acts, and the torments of hell are largely governed according to his education or moral and spiritual lines; therefore, his conscience is awakened to the rights of others. For this reason, it would be impossible to make conscience a true moral guide in governing

his actions. Therefore, every man carries with him his earthly hell according to what he thinks of himself and what he thinks people think of him. If it be true in the application of this passage, "As the tree falleth, so it lieth," man takes with him his own hell and he cannot pay his moral conscience debt by blaming some one else or the Devil. He simply goes where he belongs, as in the parable of the sheep and the goats. On this earth, it is hard to separate them, as the classes referred to are with us and among us and they will entice the boy or man by instilling a taste for tobacco or liquor. Then we have with us a class who entice the boy mentally by distributing obscene literature to excite his passions. I have recently heard of ten tons of this literature being captured by Anthony Comstock, which no doubt, if the same had been permitted to be circulated, would have been the means of making thousands of hells for young men and girls. No doubt the author and printer of such literature will go around in good society and pass themselves off as good citizens, but when arrested and their names brought out before the public, they carry with them their own hell. This could not be said of Anthony Comstock, by the preventing of such literature, that it would make him carry heaven with him because it was right to do what he did. If he had neglected his duty through some political influence, or had taken a \$100 bill and let it go through, he might have carried with him his earthly hell, which might be illustrated by citing Lincoln who, when riding in a stage and seeing a mother hog in trouble with her young, where she had gone to wallow in the mud. Her little ones had become fastened in the mud, and Mr. Lincoln got out and lifted everyone of them out of the mire. When asked why he did so he replied that he did it to relieve his own conscience; thereby, he did a selfish act. If there was more of this selfish work done, there would be many hells turned into heavens by assisting in lifting some mother's sons from the low slums, mud and quicksands that cover the entire world and are slowly but surely ensnaring millions of young men in times that will eventually draw them into pits, whirlpools and uttermost depths of depravity.

This proves the necessity of those who have their millions or lesser amounts, to assist in distributing literature, to educate the masses to a higher and nobler purpose than that which engages the present generation. By so doing, the problem of who will go to hell or who will go to heaven may be solved. When the noted statesman was dying, he was asked what had afforded him the greatest amount of pleasure during his life, his reply was, "In doing good to others." This life is made up of good and bad deeds. We get our pay as we journey along. This is in accordance with the law that governs the human race that by sowing a thought you reap an act, by sowing an act you reap a habit, by sowing a habit you reap a character, by sowing a character you reap a destiny. Whether we imgine there is a hell or not, there is but little sinful pleasure practiced, but what the person sinning has to pay for it during his life in some form, whether it be in the loss of reputation, the worriment of mind or the prick of conscience for not practicing on others what he would not like done to him, thereby doing right to all people as you would have them do to you; then life would be much happier in this world and the world beyond and by living right they will die right.

## THE NECESSITY OF A NEW POLITICAL PARTY.



THE PLATFORM. -- SOME GOOD REASONS FOR ITS FORMATION.

The above cut is in accordance with the characteristic tendency of the human race to assemble themselves together and make laws and resolve to stand by them, and because of the inclination of the animal part of man, these resolutions fail, and because of the well-known traits which have been previously described, man rises to protect his rights by applying to law, for, as Blackstone says, "Laws are founded on common sense, reason and justice."

But we know that the animal has but little reason and if the laws are made and enforced by the propensities of man with animal instinct, justice will be perverted and our only hope is in individual sovereignty as the individual comprises the nation, and our government was and is for the people and by the people and is maintained in the interests of the people; our safety is in those who stand by the Constitution. For we know that the law was made for the good of the people and as good is of God and God never changes, then it is a useless act on the part of men to attempt to make laws contrary to God's laws in the way of managing government affairs. The same has always proven a failure, lead-

ing to disrupture and discontent. The authenticity of these facts is proven in biblical research, so that men in our day and generation know that the life of a Nation depends on its conducting its affairs on those principles.

Because of the failure on the part of our government to meet the wants of a large majority of the people, there is a great unrest. The present condition must create anxiety for the outcome of future posterity.

Herein is a demand for a new political party prompted by the natural law that has prompted man to rise to our present condition which so many believe now to be the best government on earth, while with many others there is great need of advancement to make it an ideal government and as the Republican party was formed to meet the needs of that day wherein slavery was abolished.

So there is need of a new party in order that an ideal government may furnish what every home desires. As it is now, every family is endangered by the great evils now threatening the life of this nation. Evils born of the so-called social custom, and on the race question. We need protection from what is constantly happening from the colored race.

These conditions we now have and the attempt to change a condition by education is next to an impossibility. While we retain the evils that produced these conditions, to do that you must change human nature and that is impossible, for God has made him to be governed by fixed laws, such as govern all other animals in the universe. It would be as inconsistent as to attempt to educate a man not to eat a thing when he is hungry and food is set before him to entice him.

The desire to acquire knowledge and partake of forbidden fruit, the same as in the days of Adam, when he partook of the fruit. Knowing this to be true, we should act as Horace Greeley says, "The way to resume is to resume, and the way to abolish is to abolish." Not by degrees, for every attempt made on that line is sure to fail and we have no record where Christ attempted to do anything by halves. To do otherwise would be egotistical on our part. We would belike those who try to improve on Christ's way of doing things.

This nation claims to be a Christian nation, and if it does not conduct itself on these principles, then it is a hyocritical nation and we are attempting to do business in disguise under a Republican form of government, for we know that the constitution and laws adopted and enacted on the principles of Christ, and think of the Mosaic law in comparison with the license liquor traffic in this land of Christianity. Think of the Republican party in which the Christian Church of the great North and West supporting the liquor traffic of to-day.

Surely they must believe that we are living in the days of miracles. Christ had a great dislike for hypocrites, and is it any wonder, while the inconsistency of so many who profess to be his followers support our present mode of voting.

As well might a man plant black beans and expect to grow white ones. This is an experimental age, but the same universal law must be complied with by the human race the same as that which governs the vegetable kingdom. We do not expect to see figs grow on thistles and do not wait to see the wonders of the Lord revealed by acting contrary to the principles given in God's word.

But there always have been such people since the days of Judas Iscariot to betray their trust. Then there are men who depend on others to tell them what to do; and others, who, because some one else does so, they do so; and the Scriptures compares them to sheep which have gone astray. Of course, they must have some nitch to fill or they never would have been born, but it may require some faith to accept all these mysteries that are so designed by our Creator.

It is not unlike the man who had thirteen children and the last one he named Judas Iscariot. On being asked why he did so, he replied, "He had better never been born," which was what Christ said of Judas when he betrayed him.

Why I advocate the organization of a new party is because of the long-continuance of evils and corruption in the old parties and their influence on business interests and being entrenched, they bring pressure to secure a class legislation backed by large sums of money and often the lawmakers are interested themselves in the same business. The Republican party has practically had control of national affairs since the Civil war and it emerged into a wave which in itself begets a large amount of corruption, such as is being practiced to-day.

Again there is so much dead wood connected with it that it is is impossible for it to meet the requirements and needs of the human race of this present day. Therefore, there is great need of a new organization to enforce the law of displacement, which is being mechanically worked, but does not in any way meet the needs and requirements of the industries of this age.

Invention cannot fill the demand by patching up of the old parties. There must be a new organization of good men outside of any of the existing political parties, before there can be any permanent effect, because every new man joining either of the old parties sooner or later becomes the tool of the party of machinery that has power to continue its future corrupting influences. Those good men become the creatures of circumstances and are subjected to the universal law, the stronger power controlling the weaker.

For this reason it is impossible for any municipal reform to succeed for the simple reason that the physical part of man is subjected to the animal needs and the offices are so few to supply that a great number who seek office are naturally disappointed and will not continue in such a movement. They very naturally drift back to their own party from which they received their former sustenance.

We believe that it will be impossible to secure honest municipal government until a new party comes to the front. Good municipal government once secured by a new organization, will soon accomplish the work of purifying the government of the state and nation, as the many cities can control the nation. Another reason is that the corrupt element seeks refuge on the reputation of the national party, which has a past history, worthy of repetition, and when the work becomes slack and a few old patrons die off they are ready to secure the spoils because the new one lacks experience. Good municipal government once secured by an honest national party will do more than a party that would rather live on what it has done.

Therefore, I believe a new national political party is needful,

with a platform permanently pledged against all evils, and to include all that will benefit the nation at large. If we want a thoroughly honest government, we must have a thoroughly honest political party, for the elective power is always the idol of the governmental power, and even bad men will, to a certain extent, cater to the wishes of the successful righteous political party, hoping for a re-election as long as the righteous political party holds the balance wheel of the election.

If the reader will fall in line with my thinking of the law, of cause and effect, and that the present conditions grow out of the transgression of the moral law and the method of releasing the slave, when the public became aroused to the great evil of traffic. Lincoln was not capable of grappling with such a problem, because of the same disposition of graft and greed existing among the Northern people as with the Southerners. All they wanted was an opportunity to do the same and the Civil war furnished a chance to bring forth the latent propensity of the animal, which proved too great when the opportunity came to them.

There were many Northern States that held slaves, but they gave them their freedom because they were not profitable, as cotton could not be raised with profit, and as the same republic grew out of greed, you could not expect the Northern people to be any different from the Southern, when the opportunity made it possible for the Emancipation Proclamation, the North secured the colored race's support.

The South had been controlling as many votes as they had male slaves. The North acted on the same principle by giving them the right of franchise. How can you expect a reformation, politically, when the same propensities exist with the Northern people, and they are as ready to enslave people, if it will pay, as the slave-holders were. In proof of this there are many Northern people going south and erecting cotton mills who have and are imploring the Legislature not to make laws to prohibit child labor, so that they may take the child from its parents and make money out of child labor, when they should be cared for by their parents and sent to school and be kept from the foul air of the mills that the physical body might develop into men and women of normal stature.

Many of the mill owners are from the State of Massachusetts, where the Christian religion was planted on the Plymouth Rock. As space will not permit me to say much about child labor in America, I will refer the reader, if interested, to a much fuller account, given in Wilsher's Magazine, September number of 1902. However, I will tell why South Carolina cannot abolish child labor. It is because the mill owners who live in New England insist upon its continuance. They have invested millions of dollars in South Carolina with the understanding that there shall be no State Inspectors of mills or interference in any way with the management of employes.

At each election the candidates for the Legislature secretly promise that they will not pass a law forbidding child labor. Otherwise, they could not hope for election. The capitalists combine with the crackers and any man who favors the restriction of child labor is marked. While we pose as a Christian nation, we are ready to engage in war on slight provocation. We should be peaceful. The Christian religion ought to put away the sword. The Bible says: "The sword shall be bent into plow shares and spears into pruning hooks, and all nations shall know I am of God."

A few years ago England warred with the Boers. This doubtless would not have occurred but for men like Cecil Rhodes, who coveted the rich diamond fields. Nor would there have been war in the Philippines but for the desire to obtain possession of their rich mines and valuable timber. The latter war has proven a costly way to keep the Republican party in power. McKinley should not have ordered this war on a heathen nation. It began and continued during the second Presidential campaign of Mc-Kinley. There was a time when it seemed doubtful as to whom would be elected, but the old cry was raised, "Never make a change in the administration during a war," as the saying: "Never swap horses while crossing a stream." Yet McKinley's Christian character was immortalized. If there again comes a time when it seems impossible to continue the Republican party in power, the Republicans, like Alexander, will weep because there were no more worlds to conquer. They will weep for want of a war.

How could we expect better of McKinley when he was pos-

sessed of all the attributes that belong to men that have been described? Besides, he was subject to the influence of thousands of others, who were of the same human disposition as himself. If war is essential to keep in power, they did the right thing to send the battleship Maine into the harbor of Havana. When questioned they must have surmised that there was plenty of deadly mines of torpedoes. As an evidence, the captain of the Maine must have been endowed with an intution that led him to feel better satisfied on terra firma than on the ship.

It would have looked more philanthropic for our nation to have purchased the freedom of the Cubans than to go to war and give them their freedom. I cannot see any opportunity for another war, although we are well prepared by our large navy, and it might be as the boy that had a gun and wanted to shoot, whether he had any occasion to or not.

It seems there has always been a strong propensity in the makeup of man when there is an opportunity for him to be benefitted by the sacrifice of another man or nation to avail himself of the opportunity, hence he will often interfere and pose as a peacemaker, while at the same time the public look on him not as a philanthropist but as I have plainly shown when opportunities are presented, they are unable to withstand the temptation.

As I have said, it is very difficult for man under the regime we are now living to withstand the opportunities that are presented to him for graft, and the same blood runs in the veins of all statesmen when they can see far enough ahead and play their part so as to be benefitted. One man alone is bad enough under his normal conditions, but when you put a body of men together whose brains are inflated with the effects of alcoholic stimulants and they have the fate of the nation in their hands, is it not time for the sufferers to cry aloud and spare not?

Jonah was commanded to go to Nineveh, the wicked city, but he preferred to go to Tarsus. Is this not like our Christian nation, seeking some way to avoid saying anything about the liquor traffic? It is a well-known fact that when resolutions were passed empowering McKinley to begin war on the Philippines, we did not wonder that they rebelled. When you force on any people the vile liquid stuff and then attempt to deprive them of their liberty, you

must expect them to rebel, for there is an inherent desire for liberty in every living creature. They were disgracing the very purpose for which we, as a nation, fought for in the Revolutionary war, and, as it is with one man, so it is with a nation. A person will foreclose a mortgage often when there is no occasion for it. A man will slander another or blackmail him if he is to be benefitted thereby. Men often become revengeful because they feel they have been deceived and they want to get revenge.

If one man alone had to do this he would not be thought cowardly, for all the responsibility would rest on him, but if you put a number of men together, they will act more courageously. A wolf will not attempt to tackle a beast larger than himself, but if a dozen wolves get together they will become more courageous. On this principle a body of men can apparently pass a law that they know their fellowmen will be injured and apparently do so with impunity, as our government has done in making it legal to export liquor to the Philippines and Alaska; also the dispensing of liquor in the soldiers' homes and the Honolulu Islands and with great reluctancy, abolished the canteen from the army; therefore, there is no other way to prevent evils growing, except by preventing the human race from making conditions that foster and strengthen evil. This can be illustrated by the downfall of many noted statesmen; men get together and compromise on ques tionable acts, such as may indirectly be the cause of the downfall of a son or husband or lead to the murder of an unfaithful husband or wife. Or it may lead to legal suit wherein thousands of dollars are at stake but because they cannot be directly traced to the guilty one, they go scott free.

If the railroad companies injure any one by their employes, they are held responsible. Should not those who grant license to sell liquor be held responsible? They know as well as the farmer who sows the seed and expects a crop. If the reader will turn to the statistical reports of those in jails and almshouses he will perceive the truthfulness of this kind of reasoning. Or if the merchant opens up a place of business you expect him to turn out the kind of ware he advertises. There are certain kinds of manufacturers whose products make people happy. They should be exempt from any tax; but the man who causes others to go home

and beat their wives and commit murder is compelled to pay \$500.00 for the privilege of manufacturing that kind of brutes.

I have attempted to show that the whole human race is struggling to acquire the greatest amount of happiness during their lives. Now is it not incumbent on the part of those who have in their power the weal or woe of man by creating environments to protect them from stumbling into pits of quagmire and quicksand and constantly annoying others by their conduct, by contracting large amounts of debts and making it impossible for others to meet their obligations, making unreliable labor to annov the various manufacturers who are compelled to employ them. Should they not in some way be made responsible just as the railroad companies are? It requires the signatures of twelve responsible men who own real estate before he can get a license. That man who is unable to withstand such temptation might ask why do those in office do things in the way of making laws and enforcing them that will produce the greatest good to the greatest number of people. The reason it is not done is because it is in politics and as the evils therein politics, the people who want these privileges, they make the demand because they have a following of voters, as the people who want a change, they keep on voting with them for something they do not want. If some should not be able to determine how to vote by referring to a book entitled "The Monitor," giving twentyfour reasons why I am a Prohibitionist, they might obtain some knowledge.

There are others who desire a change but they believe the licensing is profitable in helping them to pay their tax, but if you could convince them to the contrary, the liquor traffic would not be tolerated. Then there are others who believe it is beneficial to have it manufactured because the same is helpful to make a market for the grain. To all such I would say as did the old lady when the question was asked, what they would do when all the corn was gone? Her reply was to make it into starch to stiffen up the men's backbones.—By so doing they would come to a knowledge that if this nation did not consume it herself and send the same away to other nations, the price of the same would add that much to our nation's wealth-making, \$1,200,000,000 annually, and the other nations that drank it would be that much the poorer. It

might be illustrated by the three Irishmen who bought a barrel of liquor. One was appointed cashier and each paid ten cents for each drink, and doing so until the contents were used up. But they wondered what had become of the money when they wanted to buy more. This illustrates the liquor traffic in our nation. The more we drink the poorer we are, because the purchaser does not get any value for his money. The nation receives no value from the labor which is needed to produce an unnecessary beverage; neither does the laborer, if the money he earns is spent for liquor, as a beverage.

Men will so jealously guard their rights that if a reform party should bid any prospects of advancement, every man that holds an office in the old parties is ready to knife it, if possible.

Senator Colby, of Essex County, New Jersey, who was recently elected on a reform movement, because of his aggressive stand against the railroad company, that was infringing on the rights of the people, secured his election by a meagre vote. One of the leading daily papers, whose editor held a political position, in giving an account of the same, said: "There was only an attendance of 153 out of a population of 153,000. One-half of the number was composed of Republicans and a part composed of Democrats." I would naturally not expect a very glowing report as we are convinced that he possesses his full share of human nature.

During Philadelphia's hottest campaign fight it is reported the same editor said: "There is nothing in the McNichols and Durham case," and by reading between the lines it looks as though he appreciated his city office and was fearful lest there be a reform wave that would come over the river and it should be nipped in time. But if this be true, we believe him to be better than many other men for he had advocated reform and is right on the liquor question. This may be because he believed that if it continued to exist at the pace it is now going, it would eventually destroy the Republican party, and in case it should, he might be classed as the acknowledged Camden Boss, whose native home is across the sea, who has a way of expressing himself—"I am wid you boys," and when the new party comes into power to abolish this liquid damnation he would still be counted as being with them.

If so, it would be a sample of history repeating itself, for there was a time when there were many worthy citizens who identified themselves with the Prohibition party, but owing to the great political powers, has in keeping both Republicans and Democrats alive. They drift back to the party of spoils.

We welcome Senator Colby here again, as we believe there is much need of showing up the political corruption. It will do others good as well as himself, as he will learn that as long as the two political parties are kept alive he will meet the fate of all past reformers, and if he expects success, he must come out from among thm and be separate and form a political party that will not uphold the licensing of the liquor traffic, for that is the only live issue worth considering.

There are many evidences of success when there are but two political parties to fight. One for and the other against; and to attempt to make a success in the political arena, in any other way, would be like the man of whom the Scriptures speak: "He that attempts to get in any other way is a thief and a robber." He who attempts to act as a reformer when it is clear that his object is to secure the spoils of office without making the home of the nation happier, is like one who receives compensation without giving value. The prohibition of the liquor traffic is based upon the principles of Christ, who was not crucified for His religion but because He condemned the people for the way in which they transgressed the laws of God. Are not people doing the same thing in these days as then? They apparently do not realize it, but by ignoring the principles of prohibition in their platform. they are. If our nation should cease receiving revenue and our cities cease licensing the traffic, it would not be tolerated in this intelligent age, no more than our authorities would tolerate a mad dog on the public streets. The liquor traffic is unlike slavery. Many who seek to abolish it often compare it to the slave traffic, but there is scarcely any similarity, as slavery was one man dealing in another. But the liquor business first enslaves the appetite and then transforms man into a maniac, which is not to be wondered at.

For any poison, if you take enough at a time, will disarrange the whole system, for it cannot be naturally assimilated. That is Nature's way of disposing of things which cannot be food because it is unnatural to the system; as such it is an intruder, a robber and all your nerves become agitated and you desire to dispel it from your system at first, but after a short acquaintance with the intruder you become reconciled and apparently enter into partnership with him in your own destruction. He has deceived you and is like him of whom the Scriptures speak: "Whosoever drinketh wine is deceived thereby and is not wise." And because of its deceptive nature it not only deceives those who imbibe but often deceives the taxpayers and good citizens. They say it is better to accept a half a loaf from the old political parties. They have given us all the temperance we have, which would cause one to wonder how much less drunkenness we would have if they had licensed 200,000 saloons instead of 250,000.

By such delusions as licensing the evil as a temperance measure we are reminded of the story of the hunter, stating he shot a deer through his foot and through his ear, and when questioned how he did it, called on his darkey to explain, who said: "Just as Massa put up his gun to pull on the trigger, the deer put up him foot to scratch him ear, and Massa pulled on the trigger and the ball went right through him foot and through him ear." But the darkey afterward cautioned his Master never to tell such a whopper, as he had a hard time to get it together. If those who believe that the abolishment of the liquor traffic is to be accomplished by the Republican party, accepting the half-loaf principle, even though the half is poison, they will have to use the oil of deception to accomplish this old gag much longer, and as it is evident the liquor traffic owes its existence to-day to the cry of "You can't," and the same has been handed down like an endless chain. One would not suppose a person in the consciousness of being would practically sell their votes to a party for something they do not want. We have been reaping just what we have sown, and if this is to go on, human nature will never learn until the law of retribution compels them. One would suppose we all have sufficient training and power given us to lead us to act reasonable, but it is useless to expect a political party to make any change as long as they are successful in winning, regardless of how, whether it be by the 2,500,000 saloon votes and the 2,000,000

colored votes, and the Republican party is responsible for and largely receives support from both, because of our Republican form of government, that all men should vote, then there should be but two parties, one to champion the issues that have to do with the morals and ethics held by the human race.

Otherwise, if left to church and a reform party the two old parties will use their influence to cause both to go out of business by dragging the church down to their level, and men will give their support to the party he and his friends are connected with. Thereby, the old propensities are carried into effect, and we as a nation, settle down to two party principles, there will be something doing in the way of causing man to rise to a higher state of perfection. Our condition causes one to wonder if there ever will be any other party that the bishops, ministers and laymen can vote with without stulifying their conscience, thereby accomplishing the purpose for which the Republican party was formed, will assume the propriety of suggesting a name for the same, it being True Republican, thereby the significance of the word "True" should be sufficient to inspire every voter that the party they represent is in accordance with the definition of its name; or it may be that some reader can conceive of a more appropriate name to fill the gap of our nation's need; if not, the author would suggest the name of Monitor, as an appropriate name for our present and future condition, as the true meaning of "monitor" is described by Webster as "one who governs."

## ISSUE PROPOSED FOR THE NEW POLITICAL PARTY.

For direct legislation under the system known as the Initiative and Referendum.

Under the "Initiative" the people can require that any desired law shall be submitted to them for a vote, when, if it receives a majority of the votes cast, it will be thereby enacted.

Under the Referendum the people can require that any law which has been adopted by a Legislature shall, before becoming operative, be submitted to a vote of the people for their approval or rejection, when, if such law fail to secure a majority of the votes cast, it will be thereby rejected. The granting of this privilege should not be left to the power of the Legislature, but should be

made a law that any county or state could have the power when one-tenth of the voters sign a petition for the same.

Therefore, as the only method by which the people can secure relief from existing evils, and establish a government which will protect all persons in the enjoyment of their natural rights, and promote the welfare, happiness and morality of the people, I would recommend in securing the right to vote on questions by a direct legislation, to secure the right to have an election should be by petition by one-tenth of the votes from each State, and the issue to be voted upon should be taken up a year from the time granted to vote upon the question, and the election should be held after the fall election. If the result of the election should be that the amendment failed to receive a majority of votes, it shall remain as before for a term of six years, as such questions as the manufacture and sale of liquors, and the issuing of greenback notes, and the Immigrant Question, which are all national questions, and should be submitted to the people by a national election.

I would recommend that all legal newspapers be compelled to print all articles for and against the amendment, if so requested by the person paying for the same, and these charges not to exceed the usual rate.

I would recommend that the term of the President of the United States be six years, also the United States Senator.

The election of Judges at the Fall election.

The Prohibition of Trusts when their capital exceeds a million. Prohibiting immigration to the unqualified.

The government to appropriate twenty millions annually for five consecutive years for educational purposes as previously referred to.

The issuing of greenbacks by the government in limited quantities per capita to be legal tender for both public and private debts.

The right of franchise and its qualifications.

The manufacture and sale of liquor to be controlled by the government. All municipal franchises to be controlled by the city.

The prohibiting of a company or person from owning more than two thousand acres of land.

The whipping post to become a law where intoxicating liquor is sold.

Curfew law to be enforced in every city of 3000 inhabitants. All labor trouble to be settled by arbitration. All differences between nations to be settled by arbitration. These issues would help to secure votes for the new party.

### THE PROBLEM OF THE HOUR.

BY WILLIAM E. JOHNSON.

The year 1855 registered the high water mark of the temperance reform in the United States. The remarkable campaigns of the American Temperance Society, the American Temperance Union, the tidal wave of the Washington movement, and the whirlwind tours of Father Mathew and John B. Gough had followed each other in rapid succession. Total abstinence fraternal organizations sprung from the ground like frogs in Egypt, until their members were not thousands but hundreds of thousands. In this twenty years' succession of triumphs, Cabinet Ministers took the stump making temperance speeches, Presidents of the United States not only came out to temperance meetings and applauded, but practically every one of the period signed a joint statement warning the people against the use of strong drink. The halls of Congress were thrown open to temperance meetings, while Representatives and Senators in large numbers took a prominent part in nightly rallies in the vicinity of their homes as well as in places convenient to the National Capitol.

Prohibition Governors and Legislatures were elected. Industry had condemned the traffic to death. Ships without liquor plowed every sea. The temperance reform came down to the year 1855, with thirteen States under total prohibition, and most of the others under stringent local option laws. The horizon was widening upon a drinkless nation.

But all this miracle of reality and prospect was crucified in that Golgotha of the Civil War. There the clock of the temperance reform was turned backward for half a century.

During this entire period of remarkable successes, there was absolutely no internal revenue tax either upon the traffic or upon the production of any form of alcohol. The traffic was absolutely free except in the laws of the various States. High license was unknown. There were no entanglements of revenue. The traffic had

not then entangled itself in the labyrinth of party politics. It was not barricaded behind the revenue. It stood naked and alone, subject to the direct attacks of the people. It had to defend itself on its merits—and it had no merits. Hence its defenceless situation.

Moreover, in this period, the use of alcohol in the arts and industries began coming into common use, chiefly in the manufactures. The production of this drug amounted to about 30,000,000 gallons annually, most of which was used in the arts. Processes of denaturation were then unknown, but even in the face of this, there is no evidence that the industrial use of alcohol in any way interfered with the temperance reform. The temperance leaders of the times recognized the legitimate use of alcohol and were successfully diverting the product out of beverage and into the industrial use, thus working along the lines of least resistance. The whole temperance literature of this twenty year period does not disclose a single complaint from any temperance reformer that this industrial use of alcohol in any manner operated against their efforts.

The war revenue law of 1862, by taxing the industrial alcohol in precisely the same manner as the beverage traffic operated, of course, to practically destroy all legitimate uses of the product. Under the shelter of this abnormal tax, there grew up the wood alcohol industry which supplied a very inferior and much more expensive substitute.

For a quarter of a century, the drink traffic in this country has existed chiefly through its ability to entangle itself with other issues. It has hidden itself behind the legitimate uses of alcohol, it has barricaded itself behind the revenues by paying largely the taxes, it has entwined itself into the labyrinth of party politics, it has somewhat lulled the conscience of the church by contributions to religious and charitable purposes. For twenty-five years no one has said that the drink traffic was a good thing that ought to live; they have said that it was a necessary evil to be temporarily tolerated, because to uproot it would upset the existing order of things.

The problem of the hour then is merely to break down these intrenchments which have sheltered the beverage traffic during all these years, compel it to stand naked and alone on its merits, as it did prior to the Civil War. We must multiply the enemies of the traffic.

# DOES THE USE OF TOBACCO CAUSE RAILROAD ACCIDENTS?

Many treat the question with indifference, but, so great is the consumption of tobacco in its various forms it should be worthy of reflection.

We know that railroads and trolleys are the chief mode of locomotion. This shows the importance of the companies giving the question more than a passing thought, or merely providing a smoking car for certain patrons. It is equally important that those who do not indulge should be considered. The whole world is more or less subject to cause and effect.

For the want of a nail a shoe was lost, for the want of a shoe a horse was lost, for the want of a horse a driver was lost. The whole business world is controlled by the profit and loss principle, and all railroad companies are subject to a greater risk. The loss in dollars is the practical business side in railroad companies. Many losses which occur are not traceable to the direct cause, but it is evident that the secret of success is in the management, which requires the best intellect.

This is proven by the high salaries paid. While the higher salaried man may be planning and scheming how he may extend and enlarge the business; the whole secret of success is in what is saved. The savings can only be secured by the best intellect. The management is dependent upon subordinates. Is a subordinate who uses tobacco benefited? If not, tobacco must be an injury to him. There is no neutral ground. All authorities on medical works and on hygiene and health say the use of tobacco is injurious.

This being true, it might be well to ascertain the extent a person deteriorates through the use of tobacco. It is conclusive that the use of tobacco is injurious.

A person who pays railroad fare wants the best protection possible. As the physical part of man is affected by the use of

tobacco, the first organ of deterioration would be his brain, which is all there is of a man, in a true sense. As tobacco is not food and no nutrition is received from its use, it must hinder the development of the brain. This has been proven by the boy and young man who use tobacco in any form.

According to nature, we can develop the body by using the things intended by our Creator. It is useless for man to attempt to add to his happiness or development by violating nature's laws. God created us with one appetite. Acquiring an appetite for tobacco or liquor is like fastening a clog to a person. This is proven by the effect tobacco produces on the nervous system. As soon as the effect of its action on the heart is relaxed, the nerves feel the need of a stimulant. To produce this effect more tobacco must be used in order to quicken the movement of the heart. Eighteen beats per minute must be added in order to circulate the blood and stimulat the nerves, and attempting to add to yourself by the use of tobacco or intoxicating liquors is like putting spurs to a horse, you wear him out the sooner.

Having three eyes or three hands or three legs would not benefit you; the railroad companies want men as God created them, and not abnormal men, by adding another appetite. If you had an employe, you demand all his time and talent; and if by the use of tobacco he deteriorates in value, he is that much less valuable to you.

Mistakes are frequent enough with the best of men. A mistake by a man employed on the railroad means much more than a mistake by a person engaged in some other occupation. Life and property are at stake.

The use of tobacco creates a desire for liquor. Ninety-nine out of every hundred persons addicted to liquor used tobacco first. It is very evident that one-half the intemperance to-day was caused by tobacco. This being true, it is reasonable to suppose that the companies would prevent over half the railroad accidents, which are attributed to the use of intoxicating liquors, and perhaps many could be prevented by abstaining from the use of tobacco. Railroad accidents are more likely to be caused by persons who use tobacco than by a non-user.

The action of tobacco as an opiate is in its nature and causes

a person to be less astute to danger. The mind is distracted by this physical annoyance the user has; further, the attention is diverted.

My reason for making this long appeal to railroad companies to prohibit the use of these two narcotics is that from observation of and contact with people who use them, I find they do not take sufficient precaution. The successful general uses his best men where the danger is the greatest. I would be unfaithful to my duty if I failed to warn those who assume responsibility of carrying the traveling public safely to their destination.

We often read of one accident followed by another. I might refer to the Harrisburg wreck caused by explosion; to the accident at Mentor, Ohio, caused by running into a switch, and to another caused by logs falling on a track. By exercising precaution they might have been prevented. As accidents are prevented by one's thinking, less accidents would result from better thinking. Precaution might have saved the railroad companies over a million dollars and prevented great loss of life.

While it is reported that the accidents were not the result of intemperance, the writer has inquired into the habits of those who had charge of these trains, and learned that there was time for an accident while some one was lighting his pipe or taking a chew of tobacco. The employe's mind was diverted while thus engaged. It is hard to think of two things at the same time. These incidents show the importance of railroad companies giving more attention to the habits of their employes and the preservation of their health. A person with bad health is less qualified for an important position than if he possessed a healthy body. It was not intended by our Creator that we should be sickly. Not enjoying good health is due to a person not knowing what he should do to preserve health. What enters into the stomach forms into blood. Blood produced by good digestion will produce the best quality of thought.

I assume that all persons who have in their employ men are wise if they see the need of doing things to produce a new regime of living, as the past social custom is one of the greatest hindrances to success in business.

This nation has a great many important problems in hand, but

none more important than the condition, health and habits of those who run our trains, sail our ships and open and work our mines.

## OBEYING ORDERS.

"Drop that cigarette, Mr. Gould," exclaimed E. H. Harriman, chairman of the executive meeting of the Board of Directors of the Union Pacific Railroad a few days ago. He was speaking to George J. Gould, director of the company.

Mr. Gould looked astounded. He glanced out of the window of the company's office to see if the world had come to an end.

"I mean it," said Mr. Harriman, severely. "I have just issued an order prohibiting cigarette smoking by any employee of the Union Pacific Railroad. You are an employee of the company—you get \$10 every time you come here. So kindly put away that cigarette."

Millionaire Gould recovered from the state of daze into which he had been thrown. Then he slowly dropped his cigarette.

Then Mr. Harriman, who objects to smoking of any kind, announced that he thought men should not be directors in companies and make rules for others if they cannot obey those rules themselves.

Just then Millionaire Jacob H. Schiff, another director, came puffing at a big cigar.

Mr. Harriman made him throw it away.

"No smoking on Union Pacific premises," he said, "by employees of the company."

"Who's an employee of the company?" Mr. Schiff demanded.

"You are," Director Harriman said. "Don't you get \$10 every time you attend a meeting?"

The meeting was completed without tobacco. Each director as he came in was ordered to drop his cigar, if he had one. The directors took the order good naturedly, and promised to obey it faithfully at all future gatherings.

The anti-cigarette rule affects thousands of men. It has been found necessary by the Union Pacific Railroad because cigarette users in its employ become "dopy" and worthless. Director Har-

riman said recently that the company might just as well go to the county lunatic asylum for its employes as to retain cigarette smokers in its employ at big salaries.

Why do the young fellows who puff cigarettes and cigars, or smoke filthy pipes, think of the evidence furnished by the authorities of this great railroad system? They are far removed from sentiment and mere prejudice. They are against the deadly weed because it is against their health, reliability and usefulness of their employes.

## IS SIN THE RESULT OF IGNORANCE OR THE HIGHER DEVELOPMENT OF MANKIND?

Is sin the result of ignorance or the higher development of men and women? Certainly its manifestation is more apparent as the race advances.

The word "sin" has a greater meaning to the human race than all other words. Ever since the beginning of man the word "sin" has had much to do with the governing of man, because of man's knowledge of the Divine law. As man advances in civilization, the word "Sin" begins to loom up in the mind regarding the rights of others. This also applies to sin against God.

Webster has given us a good definition of the word "Sin," but many make their own definition; it might be well to consider what sin is in its true sense. It can only be compared to the human race as it is to a child. As man is only a grown up child, then we can only compare man to a child regarding sin. advances in knowledge, so it is with This point can he advances in knowledge regarding sin. represent the highest grade of civilization, and hence the responsibility of educating others that they may share with us in the scattering of the Father's gifts; hence we raise millions of dollars to send to the heathen in order that they may know of the divine standards set forth in the Old and New Testaments; by disobeying God's law which applies to all men as the yardstick does to all mercantile business or gold does to the finances of the world. Why is Spain, once the most powerful kingdom on earth, now the weakest? Because she has ignored the principles of Christ's teachings or the principles of righteousness and equity. The same is true of Russia. These nations failed to live in accordance with the principles given by the inspiration of men who have acquired knowledge through a process of higher development.

Development of men mentally must be in the form of knowledge. If not so, the prophets and apostles never would have been able to express their thoughts and we would not have had any Scriptures.

While some may say that education does not accomplish the purpose here claimed, as many who were educated departed from the principles here proposed to govern the nations and the individual, I assert that the good act they performed in imparting their knowledge had its effect; although they might have been tempted a thousand times, but they held true to the principles of Christ.

It is said a cable is no longer than its weakest link. The cable that held the vessel in many a storm was of much service while it lasted. The only excuse for the weak link giving way was that the physical and animal parts of man were too great a strain and the cable parted on the weak link, which is described by a widely known animal, the hog. But because a man broke at that point it should not be inferred that his whole life has gone for naught and all his works had proven a failure. The same might be applied to a renowned panacea: it might cure a thousand times but it might fail sometime; because it occasionally fails it does not destroy all its good effects and of it past merits.

Every man has moral obligations to perform to keep his ship from being stranded. The only thing that will help prevent shipwreck is knowledge. Knowledge rescues the mariner from the shoals, thereby saving many lives. Knowledge may cause one to live nearly all his life without committing any great sin. If we diffuse our knowledge it will cause fewer men to commit sin. At present a broader and more scientific knowledge seems to be the greatest need. There is much that has the appearance of sin. Some commit evil acts and do so unconsciously, which horrifies those who have the power of discernment and moral sense of justice. Then you can only class sin according to the knowledge the person has of justice.

Power without knowledge is dangerous. This might be explained by the child. It has power to do, yet doing would not be a sin. The colored race is causing much concern because of many atrocious crimes. While the negroes may know there is a penalty for such crimes, because of the lack of reasoning power they give way to the animal propensities. Then the white man, who is supposed to possess more reasoning power, says the only way to prevent such crimes is to lynch criminals, that other may take warning. If I were to pass judgment on these two acts, I would say the white man commits the greater sin; first, because he has knowledge, thereby breaking the Tenth Commandment; second, because two wrongs never make one right; and third, because the white man will sell the negro intoxicating liquors, which tend to arouse animal passion and blunt reasoning power, when most needed. These atrocious crimes will continue so long as the white man furnishes opportunity for the negro to procure the liquor. This also might apply to a man who commits a sin prohibited by law; it must be a sin or a law would not be passed to prohibit it.

The use of tobacco and cigarettes is often the result of example, especially in the case of boys who desire to imitate and do not know the injurious effects of tobacco and cigarettes. Therefore, the grown-up man who is supposed to have reason commits sin twice; first, by example, and then because tobacco and cigarettes are injurious to himself. Man has no more right to injure himself than he has a right to injure some one else. Man cannot live to himself alone. If he deteriorates, he is less valuable, and if sickness should result from the use of tobacco, some one is the loser. The man who wilfully rushes on in sin is not only responsible for his condition, but for what he does or fails to do while in his demented condition. Therefore, the sin of neglect is as great as that of a wilful one. For example: A man who fails or neglects to turn a switch for a train, and it is wrecked, he has committed a sin. The man who contracted the tobacco habit when a boy tied a clog to himself and committed sin. are sins of omission and sins of commission, the sin of neglect, the sin of apathy, the premeditated sin, the sin of ignorance and the premature sin. The last is causing much trouble. It is well illustrated by the farmer who grew a peach orchard. As soon as the trees began to bear fruit, he was bothered by the boys who stole the fruit. After resorting to law, he found that he could not prevent boys from stealing. The only remedy was to remove the trees, thereby the temptation was removed. Some may think the farmer should not have sacrificed his trees. It was no sacrifice as the trees were useless to him, because it was impossible to enforce the law sufficiently to enable him to receive any benefit. There would be no sacrifice on the part of the taxpayers if they abolished tobacco stores and saloons, as they are of no benefit to any one.

The sin of omission is neglect to make men responsible for their acts, the same as the sin of influence. When a person knows a thing is an evil and continues to assist an evil because others do, it is a sin.

The sin of ignorance is the result of not adopting the Mosaic law to-day: "An eye for an eye and a tooth for a tooth." Thereby people would not be ignorant. This might be illustrated by the farmer who had a dog which hated cats. Every cat the dog found he pounced upon and killed it. The farmer decided to educate the dog so that he would know what he was doing. The next time the dog killed a cat the farmer procured a rope and tied the dead cat to the dog, letting the dog drag the cat around until he became deathly sick, when he removed the cat Afterward the farmer never had any more trouble with the dog regarding cats.

Those who are ignorant concerning the effects of intoxicating liquors upon individuals also need educating. A certain nobleman brought home a young tiger for his children to play with. The animal grew up, its tiger nature developed. One day while playing, the beast scratched one of the children, causing the blood to flow. The moment the animal scented the blood all its tiger nature became aroused and the beast devoured the child. This is the condition of the human race. They are ignorant of the saloon plaything. Liquor destroys all that is good and honorable and leaves in man nothing but his tiger nature with the appetite for liquor fastened upon him. The brewer will live off the tiger, the tiger will live off the mother, who will be compelled to go out washing to earn her living, and if she does not give the tiger a portion of her earnings she will be devoured.

To educate the public should be the duty of those chosen to make laws, not to license men to destroy and murder men who have sold their manhood to the formation of habit which has become their master. The whole liquor business is a stench in the nostrils of decent men and women. In politics in city, village or hamlet, liquor dealers demand that five excise men be appointed, three to bury the corpse and two to see that the job is done properly. In a city where men were found ignorantly dead, twelve men are appointed to view the bodies and hold an inquest. They said Mr. Smith is a suitable man to raise tigers and lions to deyour the young. When they have the craving for liquor, they are a representative of the works but they never exhibit them. Would it not be well to educate the twelve men to make it possible for a man to start in th undertaking business by attempting to change a good citizen to a bum, who might commit murder? If they should be compelled to sit on a jury and convict him of murder, their remorse would be so great they would never again sanction the licensing of a saloon.

"He that stealeth my purse, stealeth trash. He that stealeth my good name, maketh me poor and miserable." Who is the guilty one if the eating of meat causes offense, I will eat no more meat while the world stands. This saying should be practiced by every person. Those who do not are the ones who help destroy the enforcement of law, on which the existence of the nation depends. Christ said, "He that is not for me, is against Me." Thereby every man's example has its influence for good or evil.

## RELIGION.

Religion is said to be a heartfelt desire unuttered or unexpressed, and is, in comparison, to the human race and to the world what the compass is to the ship. Every nation is largely governed by its religious faith. If they practice its principles and supply their needs from a heartfelt desire and are guided in their practices by intelligence, they will prosper. To prosper we must be self-sacrificing and religious in practice and not in theory. The origin is purely a religion of reason because of an unseen God.

Man weaves around his imagination the God he would like to worship, and as he develops in learning the arts and sciences, he is better qualified to reason and establishes a religious faith, and it is said, "According to your faith, so it will be done unto you." And as one person is governed by consistent religion, so may the nations be governed.

Faith is largely the outgrowth of a desire to know something of the future and a desire to live in the future. Reason asks why a man liveth and why should he die? and because of an inherent born desire to live, he struggles and fights with an increasing sense of independence. But he is similar to the child who is depending on its earthly parents, when they are in danger, either on land or sea, the same feeling of dependence is developed; and as one advaices in years, whether they belong to any church or not, the feeling of dependence is ever present, ready to call for help in time of danger; therefore, the sympathetic cord is brought into action by the love we have one for the other, as we believe in a future existence. Therefore, the influence of this act creates a reciprocity of interest, and faith is increased and the action affects the physical life. So long as you act and live according to your faith, it acts on your spiritual nature, and because of this and the natural tendency of man to pin his faith to the future existence, it is very important that those who make our laws and enforce them to do their duty. They should maintain every law enacted to govern the human race, knowing that the laws of the land are established by a belief in God's law and it will be impossible to maintain one law without the maintenance of both, as they are inseparable in their ministry to the needs of the human race. and as knowledge of the higher order was accepted, religious scruples were opposed and people worshipped accordingly and those who have but little faith regarding the future as to what a future existence may or may not be, should not enter into this question in the way of influencing one that death ends all, and that there is no immortality to the soul. As it is very evident that a person will be better off in this world by living and acting according to the principles given by Christ, whether he be a moralist and believe that his moral life is sufficient to land him safely in the place which, in his fancy, he imagines, and believing

a moral life will help him on his way. To such they should remember the idea of morality is the outgrowth of the Christian religion and their knowledge and the light they have received on moral lines can be compared to the light of the moon, which receives its light from the sun, and as the sun is essential to the growth of all animals and vegetables, so is the Christian religion essential to the growth in the way of producing happiness to the human race. While there can be many false beliefs regarding religion, there cannot be but one true religion, and its principles must consist in a desire for the making conditions better for his fellowmen, and if the same does not consist in a willingness by deeds to make a sacrifice, the profession goes for nought.

## LET NOT YOUR HEART BE TROUBLED.

"Let not your heart be troubled; ye believe in God, believe also in me." When the pastor, Rev. H. L. Gravatt, of the First M. E. Church, Camden, N. J., announced this passage of Scripture as a text, the writer began to think and reason. We ask, why should there be seemingly so much unhappiness and trouble? We know there cannot be a fulfilment of the Scripture if all are exempt from trouble, for they teach us that man's days are few and full of trouble. But the unnecessary troubles are the ones we desire to get rid of. The difficulty is in discriminating between the necessary and unnecessary troubles with those who have them.

It appears to some that they cannot help having trouble, their mind and physical constitutional makeup is such that they cannot help having unnecessary trouble. Their imagination leads them to believe that they have inherited all the troubles of the ages. We know when their thinking powers are led in that direction, the effects will be injurious to their nervous system and unhappiness is sure to be their companion; that is inevitable. The Doctors of Divinity will tell you of a cure, which is in giving your heart to the Lord and putting your trust in Him. The medical doctor will feel of your pulse and charge you a few dollars to cure you of your nervous condition, which is largely due to the action of the mind upon the body, which must affect your physical being. This may be one of the secrets of the Christian Science and Faith Cure ad-

vocates, who believe in curing the bodily ills by an extension of their faith. In this one principle is illustrated, "According to your faith, so shall it be done unto you." The Christian Doctor of Divinity claims his receipe for happiness is conversion, and your troubles must not be your predominant thought. Just at this point is where the spiritual and the physical part and man clash. The Scriptures say, "While in this world, ye shall have tribulation." And the same could be said of Christ when the physical suffering became too great, He said: "Eli, Eli, lama sabachtani," or "Why hast Thou forsaken me?"

The same principle is often applied to the Christian and to Job when his sufferings became too great, he cursed the day he was born.

The divine cure for trouble does not extend beyond man's assistance or co-operation with God. He must resolve to let others do as they may, "But as for me and my house, we will serve the Lord; and I will be saved from future torment and present sorrow." Because of the indiscriminate acts of others, especially when the acts are of your own flesh and blood, when they are covered by a mother's love, as said, can a mother forget her suckling child she bears, though he wanders and goes astray, and God knows where? Can the wife whose husband has become dissipated or his love grown cold, and he forgets his marriage vows and spends his evenings in places of ill repute, cease to think of and suffer for him? That husband may resort to the earthly physician and procure some pills or nerve tonic. But the power to cure him is not with the physician, but rests within the husband himself. He must stop his profligate way of living. The same power to cure is with the sinful son or daughter. They know where the trouble is that causes their mother's poor health. They know of the mental agony that is affecting her whole nervous system, and that kind of trouble cannot be cured by any divine prescription. Most mental trouble can be cured without resorting to the medical doctor or any patent medicine panacea; the same is true of many physical ills. It is impossible for the person to feel spiritually inclined when the mind and body are both at variance. When the feelings are all against that which is noble or Christlike, physical troubles often overbalance the spiritual and life becomes

a burden. Under such circumstances men do not feel like giving praise to their Creator, because they are suffering too much. This depends, however, upon the discipline and experience the patient has had. We may learn lessons from the birds that chant and sing, and praise their Creator as they soar above their worldly cares in the branches of the trees.

While we are in this world, we will have trouble, and it is important that there should be a Divine Doctor to help soothe us.

Don't you trouble trouble
Till trouble troubles you.
Don't you look for trouble;
Let trouble look for you.

Don't you borrow sorrow; You'll surely have your share. He who dreams of sorrow, Will find that sorrow's there.

Don't you hurry worry
By worrying lest it come.
To flurry is to worry,
'Twill miss you if you're mum.

If care you've got to carry, Wait till 'tis at the door, For he who runs to meet it Takes up the load before.

If minding will not mend it,
Then better not to mind;
The best thing is to end it—
Just leave it all behind.

Who feareth hath forsaken
The Heavenly Father's side;
What He hath undertaken
He surely will provide.

The very birds reprove thee With all their happy song: The very flowers teach thee That fretting is a wrong.

"Cheer up," the sparrow chirpeth,
"Thy Father feedeth me;
Think how much more he careth,
O, lonely child, for thee!"

"Fear not," the flowers whisper,
"Since thus he hath arrayed
The buttercup and daisy,
How canst thou be afraid?"

Then don't you trouble trouble,
Till trouble troubles you;
You'll only double trouble,
And trouble others too.

# THE GREAT CURE FOR TROUBLE IS IN THE ENVIRONMENT.

Then the Christ cure will follow.

On the principle that prevention is greater than cure, environments have their effect both ways; either for good or evil. The same is true of peasant and bishop, the Senator and the President. Each man has in himself the power to change his condition and grow up in newly chosen environments. which is practically shown in the *Church Forum* of May 1st, 1906. How Bishop Fowler, Bishop McCabe, Dr. Buckley and J. Wesley Hill can become so surrounded by the political influence that they lose sight of their higher calling and can only pray for them to have the gift to see themselves as others see them. Association and environment act on the physical nature when man is so constituted that the spiritual and physical are brought into harmony with each other, then compromising with evil is at an end and good will grow.

We hardly know where the dividing line between the Catholic religion and Protestant is because of our political conditions. The doctors of divinity are endeavoring to solve this problem, and show us how humanity can procure the greatest amount of happiness out of this life. To reason along this line, it would seem natural to suppose that the happiness of a being living here on this earth would be increased and his condition bettered by being brought in touch with the blessings of the future; hence being fitted for a prepared place and conditions.

If not then, it is essential that there must be a class of people always doing things that are indiscreet, in order that they may have tribulation and trouble such as will cause others to be humiliated in order that they may get to heaven. The mother of a son who sows wild oats is sure to get to heaven through tribulation; and when the doctor of divinity makes a friendly call, she will tell him of her troubles, and the only perscription or words of comfort he has for her afflictions, whether they be mental or physical, is that they are for her good, that she may receive a richer crown in the future; and she accepts the same as words of comfort, because she believes sin came into the world by our first parents, and man makes a Garden of Eden, with temptation, and that is the call for a doctor of divinity to live that he may help bear her burden.

Because someone was allowed to make a Garden of Eden liken unto a beer garden, or a garden that might grow tobacco, there had to be doctors of divinity. Some believe the first downward step of a boy is when he lights his first cigarette, and the mother of the boy is sure to get to heaven because of the acts of the boy to make her humble. And it was necessary to have a medical doctor in order that he may attend to the physical wants of the dissipated boy, and receive a remittance for his services because the son committed an act to his body that so deteriorates his physical constitution that he was not able to withstand the strain of dissipation. The trouble began with the first cigarette.

Then there is another professor or doctor of law who must live from the results of sin. There must be large court houses built. like the late one in Camden, costing \$600,000; there must be doctors of law to fill the commodious structure, each one to receive his portion—and the greater the sin, the greater the pay. If the subject is able to pay the same, all is welll; if not, the lawabiding citizens must pay it, which proves that the whole philosophy of sin is a money-making concern. The Catholic priest saw this, when on going to Kansas and Maine found that the jails were empty. We ought to learn this lesson: That opportunities for people to sin increase the volume of sin; hence, the fewer they are, the less sin we shall have, and I don't believe the people who live in Kansas and Maine will be barred out of heaven because they did not go through troubles and tribulations here on earth. Then if this does not require that the human race shall be brought to this condition in order to receive a heavenly reward, why not

stop all this tomfoolery and act on the principle of prohibition, for we know that we have the power to escape all trouble caused by such sin.

Would it not be more consistent to raise money to educate bishops, doctors and lawyers than to send it to the missionaries to educate them, as in accordance with the Christian religion, a person is only held responsible in keeping with the knowledge he possesses. Hence, instead of procuring large sums of money to build churches and colleges, would it not be wiser to educate doctors of divinity and get the churches filled that they may remove the environments that now incline the people to stay away from the churches. Man's tendency is worldly enough without encouraging him to stay at home and read his Sunday newspaper and smoke his cigar, keep his wife from attending church and setting a bad example for his children. As I have noted, there are three classes of professions intended to benefit mankind: the spiritual doctor, the medical doctor and the lawyer doctor, each one receiving remuneration for his services. All these doctors are made to feel that so long as we deal in sinful transgressions, trouble must continue, for it is true that no one can commit an unjust act, unless someone has been injured, either in word or deed. This being true, what is the remedy? The divine doctor says, "Get them converted," but how are we to reach the masses who need it most?

The layman's cure is to attend to his animal life first. This he would do by making the environments of home so pure and elevating that the influence of fathers and mothers will not give the children license to do wrong, but so live that the influence of their deeds and words which have a much farther reaching influence than many suppose, will be helpful in the establishing of a new regime of living. First make right he in whom the power is invested, for how can you expect those to do any differently in the future than you have done in the past?

The writer has described man as being three parts animal and one part spiritual. This gives the animal the controlling influence over man. How then can the elevation of man be accomplished by the principle of the mind having power over matter, so that the person may know that he has invested in him to help his fellow man, who is only an animal like himself? This would enable him

to have the same respect for his kind as the various animals have. Then it would not be possible for one animal to live off of the other, but all would expect to give value for what they received. Not when your fellow traveler wants bread, give him a stone, so that he might starve and you live through failure to meet obligations, which is in principle cannibalism, and lowers man below the larger part of the animal creation. The remedy lies in this principle or a better world and hereafter. By knowing yourself, what manner of man or animal you are, and how you have risen to your present condition, and by giving credit to the principle recommended by the author, then the problem is solved as to what we shall do with the masses and how we shall get them converted. This business of sinning is like a great commercial commodity. Its effects are like so much poison distributed and acting on the human system.

It may seem like pleasure, but it has a bitter taste. To assist those who have taken on themselves the management of those who have not the power to control themselves, let this be your first work, begin at once the "Study of thyself, as a workman, know that your work is approved of God, according to the principle given in Christ." This principle of perfection is implanted in every heart, in the young as well as the old; hence the beautiful rather than the homely or unsightly, so that men in art and science, painting and music, literature and life will have admiration one for the other. Then let this be your motto, and come as near the mark of perfection as is possible. This can only be accomplished by studying yourself and finding out the secret cause of your own imperfections. When you have discovered by your own mistakes, and the mistakes and influences of those who have come to know you, you will be in a position to advise and teach others.

This will apply to the young ladies or the young men, or any one else. Just so long as there is a profit connected with the committing of sin, sin will exist; as for example: as long as there is profit connected with the sale of intoxicating liquors, it will exist, and some people will make a commodity of it. There cannot be an act without a cause; hence the act produces trouble. There are some troubles that cannot be prevented: Sickness, death, loss of property, loss of friends—they are the heritage of man. Sin

can be compared with the air. You cannot see it, but the effects you can see. You cannot see electricity, but the effects of it can be seen. You cannot see God, but you see His effects, which are all good, and all that is good is of God.

God created man and called him good, and good is natural to man as it is of God. Sin is of the animal nature, and not the devil, and the animal overpowers the God man whenever he oversteps his line, and do to another person that which you would not have them do to you. Thus sin is of the animal, and the animal is responsible only to the extent of the knowledge that comes from God, as all knowledge comes by His goodness.

I note of late the *North American*, of Philadelphia, is booming up a party entitled the Lincoln Party. This might appear suggestive to many and be looked upon as the need of the hour, for many think of Lincoln as a gift by the hand of an overruling Providence.

Have you thought what the outcome would be if man should attempt to establish a National Party by the name of Lincoln Republican? With some, it might appear as consistent to name a party Jeff Davis Republican Party, as we are a Republican government, and are all under one flag.

Both armies during the Civil War believed their cause to be right; hence, to many it would appear to be as consistent to establish a party and call it the Lincoln religion, like some of the present religions of the day, such as Buddaism, Confucinsism and Mohammedanism. All these religions are named after a certain man, and to attempt to establish a party with the name of a man would be a failure, as there has not been but one perfect man; therefore, the need of the hour is a party whose principles are ingrafted in the platform of betterment for all mankind.

Not a few of Lincoln's doing benefitted some and injured others. Slavery was abolished, but the displacement of that evil caused a much greater evil to take its place. Because of its expenditures we went into business with the Liquor Trust, and by not vetoing it, he brought injury to the whole nation.

Therefore, the party that comes to stay must have the principles of God, as given to Peter by his Lord: "On this rock I build My Church, and the gates of hell shall not prevail against it." To

have a party named after a man would be to lose sight of the principles and worship a man; but in this intelligent age, we have outgrown idolatry; if not, we had better quit sending money to the missionaries and distribute some of it at home. I have published in this book the necessity for a new political party, and the need is so great that nothing shall be suffered to remain in the way. It is in accord with all the higher laws of the great God. No matter what it may displace, there must be a new party to fill the gap and meet the demands of a long-felt need. Hence, I feel that it would not be a presumptuous act on the part of the author to suggest an appropriate name with a significance that is higher and mightier than man. I would propose the name of "Monitor," for every proposition or party who expects to meet with permanent success. must have principle and conviction such as appeals to reason and heroism. Republics are supposed to be governed by the representatives who are chosen by the people, but when the principle is lost and you put your trust in the man, you will fail, for the Scripture says: "All men are liars, and every man goes his own way." And it has been proven in all past history that man is unable to control himself, at all times, unless imbued with more than ordinary manliness, and when placed in political position, he is sure to fail.

This has been proven by every Republican form of government. The name of a party called the "Monitor" would be acceptable to the human race, as a definition of "Monitor" means a governor which is more fully explained in Webster's dictionary. The adoption of such a name for a political party would be in accordance with the Tenth Commandment, or the principles as given by Christ.

It would be more consistent to name the party "Dewey" party than "Lincoln" party, as Dewey won his victory without the loss of a man, and without the use of any intoxicating liquors, by the men behind his guns. Lincoln, by his method, when he consented to run the war by the revenue from liquor and tobacco, was four years conquering the South, by starvation, and the same is true of Sherman, who marched from Atlanta to the sea. He secured his own supplies without the use of whisky. He did more to break up the rebellion than Lincoln did in running the war by revenues, for that was the same as blood money.

When McKinley undertook to conquer the Philippines, he failed by permitting the sale of liquor on the islands and the use of the same among the soldiers. He thought he could make short work of it, but offered a reward for the capture of Agquinaldo, but that did not conquer them, for it appealed to their intuition or common sense and reason that if we were a Christian nation, we would not bring poisonous drink to destroy their people; hence, they were determined to fight it out, and we found we had a larger job on our hands than we had planned for, for every man proposed to die at his post rather than to be slowly poisoned to death. But when the women came to the assistance of Mr. McKinley they succeeded in having the canteen abolished, then the Filipinos submitted to be controlled by a Christian nation; and it was like the success of the Gideon Band.

That Dewey and Sherman were soldiers who fought and drank the pure water found that it was useless to attempt to conquer the Filipinos by the sword. The whole event may be explained by the story of an Irishman who became drunk and stood cursing a statue; when liberated, he came and looked at it quietly, and the policeman asked him what he thought of it now. He replied: "I am of the same opinion still." When our nation felt the men filled with the stuff that makes men drunk, and in that condition could not lock up Agquinaldo, nor conquer the Philippines, they will hold to the same opinion still.

Whether a man gets drunk by United States rum or not, one thing is established, as a Scripture saying: "As ye sow, so shall ye reap." They were like the Irishman who came to this country and went into the milk business and acquired a nice sum of money, and on his passage home he became anxious to look at the bright gold, and opened the bag. A large monkey on board the ship seized the bag and ran up the mast with it, then threw piece at a time down, first one to the Irishman on deck and then one overboard. The Irishman stood looking upward, fearful to disturb the monkey lest he should throw it all over into the water. Piece by piece it dropped down until all was gone and the empty bag came down. Then said the Irishman, "Don't it beat the devil, what comes by water, goes by water."

Does this not represent our nation's condition to-day? They

are worshiping the golden calf, just as the Irishman was worshipping his bag of gold. Something will happen that it will come back to them, or to their children, as the iniquities of the parents come back to the third and fourth generations, whether it is a money sin or physical sin against the body.

We, as a Christian nation, have no other guide but the Bible. Is not the principle heretofore established coming home to us as it is applied in governing the universe? When applied to the governing of man, while he acts in accordance with the Divine law, things will go well with him, unless he is thrown off the track by an evil power, or influenced to do wrong by some political corruption or by disobedience to some law governing the race. Does not the same moral apply in business when a nation makes a law by which a hundred thousand die prematurely? Is not the Scriptural condemnation and announcement of future retribution the same as when some physical law is broken? Shall we not look for the harvest according to our sowing? What of Haman, who built the scaffold for Mordicai? Are not we building for ourselves or our families? And as the hymnal reads, "Does not God move, yet He (God) moves in a mysterious way, His wonders to perform."

The most consistent way to prevent a future repetition is by practicing the old Mosaic law: "An eye for an eye and a tooth for a tooth." If thousands die annually by the liquor traffic, should not the Scriptures be verified? and when men having power to prevent it and fail to do so, die in the same way, without disrespect to Lincoln or McKinley. The same laws apply to their administration as they fail to do their duty, and were assassinated by the same power that built the scaffold.

## IS THE LOVE OF MONEY THE ROOT OF ALL EVILS?

The love of money is not the root of all evil, as there are many evil acts and sins committed by those who love money which are not for the love of money. From the old saying, one would suppose that money is the root of all evil, but there are many evils that money does not enter into by following the inclination of the animal part of man, and if not so, we would be at sea and not know how to reconcile the many evils during the present and the Bible times. These might be cited as instances: When Cain

killed Abel; when Noah got drunk from the wine or juice of the grape: when David put Uriah at the front of the battle, that he might be killed and secure for himself his wife.

The acts of these three persons are all different, yet their acts were committed without the love of money. We know they are common attributes of man and as natural to him as for the duck to take to the water. Are they evils or sins? As all these named persons committed sin without the desire for money and they all had a love for money, and these acts are a sin, then the payment of these must be made by a sacrifice of money. Therefore, there must be some one on earth to receive that offering, but as that offering can only secure forgiveness for the evil done on earth through the love of money, and that money is paid to have power to commune with God and make atonement for his sins here, and if that person does not possess the power to forgive sin, hence there must necessarily be a place made for him like unto purgatory before they can satisfy God's dealing with man.

before they pass satisfactorily God's way of dealing with man.

The condition of that man is similar to a man who had a dream and knowing that he had done many things of a questionable nature, and believing that he might ride to heaven on horseback, when he arrived there he knocked for St. Peter to let him in. The reply was, "Who is there?" When informed of the same St. Peter replied, "Please dismount, hitch your horse outside." So if these acts of an animal nature be a sin, then we must dismount and stay outside in purgatory until we are fitted to walk in, as money does not suffice with God in dealing with man. Therefore man tries to make a sacrifice with money or money value, as God said we must make a sacrifice, so man provides the price of a licensed saloon and instead of making a sacrifice of his own son, as Abraham did, according to God's way, pays so much for the privilege of sacrificing some other man's son. This applies where money is the root of all evil.

Did Cain commit a sin when he slew his brother? He possessed a jealous disposition and his jealousy got beyond his control and he slew Abel. If any excuse is made for Cain, he should have the benefit, as he had but little opportunity for education and possessed animal propensities.

Was it a sin when Noah got drunk? The grapes grew naturally and he drank of the juice of the grapes and in the process of nature they began to decay and separate, thus becoming intoxicated by nature's way of doing. But in this intelligent day it might be called a sin for man to interfere with nature's way of separating the decayed part from the pure, by the use of the still.

Man has obtained knowledge and it might be regarded as a sin to do anything to injure his fellow man. We might consider David who possessed all the attributes natural to man. It might not have been deemed a sin in those days to put Uriah at the head of the battle, as the battle was fought for righteousness and good government. There was no harm in David attempting to secure Uriah's wife. He was king and exercised a right that good might come out of it, as the command was to multiply and replenish the earth and it does not appear that they looked on sin in those days as we do now. Otherwise, David would have done as they do in these days: he would have bought the reporter or the editor so it never would have been published. Was David's way of looking at sin immoral?

As the evil act grew out of the animal propensities, it was not the greed of money.

In this epoch of higher education on moral lines the rights of others should be recognized, but the moral sense of justice seems to be blunted on one side and questioned on the other. Conscience should guide every man, but conscience cannot be relied upon as a true moral guide. Man's conscience may be likened unto an alarm clock: you may become so accustomed to it that you do not hear it or heed it when it is supposed to awaken you to action. Neither can there be a standard for sin.

The same might be said of Noah when he became drunk. Noah apparently did not have the same knowledge that people now have for discerning the difference in evils. If there is no money in the transaction and it be a friendly, social act, then harm would be connected with the giver, as I have heard of persons sending turkeys to the President of the United States and others sending demijohns of whisky, but they did not label the whisky poison, doubtless thinking the President knew it to be poison. We have no proof that the President drank the whisky, like when Paul

said to Timothy, "Take a little for thy stomach's sake," but we do not know whether Timothy complied. The whisky not being labeled poison, some of the younger members of the President's family may have taken it. This shows that evil can be done without money consideration, and that we may unintentionally do our fellowmen an injury. Had the President drank the whisky and his head become muddled, the whole nation might have been injured by the effects of the whisky.

The love of money is not the root of all evil, it is the root of the evil committed for money. No doubt the President likes money as much as others do. This proves that conscience cannot provide a standard of morality or the same act to be as sinful to all alike.

We are constrained to compare the human race to a governor whose son was guilty of murder. The governor had power to stay the execution and to pardon and exercise his prerogative, which he did, but he resigned his office. If Christ has power to forgive sins, has He not forgiven for all time?

Because of the love of money many have parted from the faith and pierced themselves with sorrow—a sorrow like hell on earth—and created for themselves the need of a purgatory, as they are unfit for any other place.

Merchants lose millions of dollars annually by the credit system. A merchant is approached by a person seeking credit. The latter may be a user of tobacco or may use liquor. The merchant may have doubts, but because of the love of money and the desire to secure trade, he takes chances. If he had been governed by his first impression, he would not have lost. By your acts you injure not only yourself but others. This man seeking credit had an appetite for narcotics and by giving him credit the merchant encouraged him to indulge his appetite more freely, which lowered him in the scale of self-respect and honesty. Whether the merchant loses or not he gambled on the man.

To protect himself, when a person he is suspicious of, asks credit, a merchant should have a printed form of questions, viz.: Do you use tobacco? Do you use beer or other intoxicating liquors? Do you gamble? Have you paid the last merchant with whom you dealt? If so, please give reference.

This system of protection against the love of money will result in great good to grocerymen and real estate men.

The writer once attempted to collect a debt for rent from a victim of the liquor habit. Because of my desire to help and not distress him, I permitted him to remain in the house during the winter, after he had promised me that when he went to work in the spring he would make weekly payments. I tried to secure work for him during the winter. I also told him there was a better way of living, gave him several temperance tracts and persuaded him to go to church and attend temperance lectures.

When spring came he had plenty of work and I again tried to collect the money due, but received only promises and finally he refused to pay anything. When I called upon him he became abusive, using the most violent language and told me that if it were not for my age he would wipe up the floor with me. While the floor may have needed mopping, I did not relish the prospect of being turned into a floor mop, and departed believing discretion was the better part of valor, and feeling thankful that my age had protected me. However, it did afford me pleasure in going to the District Court and getting an order for the ejection of the tenant, who also was required to pay for having the house cleaned.

This incident caused the writer to realize that he was getting old and had better spend his time trying to prevent a person catching the saloon disease, instead of trying to cure persons already afflicted with the malady.

The credit system is often a curse to the person who does not own his home. Knowing the tendency of man, it is not good for him to be tempted. With the credit system the merchant is violating the Scriptural saying, "Lead us not into temptation." Merchants are responsible for the dishonesty of millions. The credit system educates people to live beyond their incomes and encourages them to study how they can do some one out of money instead of promptly paying their debts.

There is an article in a book entitled "The Monitor," in which is shown that in this age of reason by the abolishment of the use of tobacco and liquor, how every family in the United States could, in a few years, own a home, thereby avoiding money panic and suppression in business. These two evils constantly keep

the people poor. If they were abolished there would be fewer labor troubles. Many laborers would soon own homes and would become independent. They could make a scarcity of laborers and could better dictate to their employers. Because many persons are constantly poor, the capitalists take advantage of the laboring man. The money the laborer gives to the labor unions adds to his poverty. By making a change in this respect a new era would begin with many. Let it be called evolution or what you please.

Bettering his physical condition will give a man self-respect. It will create a desire to provide for the future by providing a home. There is nothing that will cause the masses to rise higher and become good citizens quicker than the possession of a home. This condition will have effect on the wife and the children. The mothers have much to do with moulding character, and if every mother had a home of her own, the whole world would blossom as a rose. The desire to possess a home is implanted in every human breast, and if this hope were realized, the problem what to do with the masses would soon be solved. Under the present condition there is an arrogant feeling against the wealthy, which tends to breed socialism and anarchism.

Many may look upon this proposed reformation as impossible. I do not, as I have the sentiment in my favor and there is a cloud rising by the process of the mothers and the importuning lawmakers to make laws to prohibit cigarette smoking, and as I have said that necessity is the greatest of all conditions to cause man to act, and this condition is now here, as the proof is on us as a nation, knowing that a habit can control one man, the same can control the nation. Then let every merchant, every manufacturer make the demand for a normal man. Every railroad company and every express company, every unmarried lady form an antitobacco society, then let every Legislature pass laws to prevent any person under the age of twenty-one using tobacco, under a penalty of heavy fine. Then let Congress make a law making it illegal to grow tobacco, or import it; out of all these means to suppress its use. The unmarried ladies of the land will have the most effect, because of a natural law, the strongest affiliations of sex one to the other and all that is needed is to put this subtle

force into practice. Some may feel that this would be sacrificing a husband, but if they reason correctly a gentleman friend who has not enough respect for women to abstain from the filthy habit before marriage, he will not afterwards. You are not making any more of a demand of him than he would of you, if you should desire to use the filthy weed. Custom and social desire do not have any excuse for the female who uses it. Any young lady who hesitates to take this stand against the filthy habit for fear of losing a husband must have more love for a friend than she has love for herself, as it is a common law that self preservation is the first law of nature. Should she view him in the proper light, he could not show her more disrespect than he does by puffing his smoke into her face. No gentleman will defile a lady's lips by attempting to manifest his fondness for her by kissing her with a tobacco-soiled mouth. Now I feel confident there is not one lady in a hundred that would prefer her gentleman friend to use the poisonous weed, but because of presumption on his part he will arbitrarily force the offense on her, and because of her inoffensive nature, she submits at the beginning of a courtship, and sacrifices a right that her friend's lips should be as pure as hers, and at the very beginning she sacrifices a principle which should not be tolerated, and because of it the effects are damaging to both. One being presumption and the other timidiness, and if after marriage the wife should attempt to persuade him from its use, he would naturally say "You took me when I used tobacco, why should you object to my using it now?"

Do not marry a man that has a fixed narcotic habit with the hope of reforming him. Before you make that decision think of the many divorce cases. If you feel you would sacrifice a husband by your persistency, remember it might be for your good, and if not yours, it might be for the good of others in coming years. Knowing that all sacrifices in the line of reform are only in accordance with the Christian religion, as we have the many occurrences of sacrifices in the Bible times and in this day, and generation, wherein the happiness of this world depends largely on the condition of the home and woman's happiness largely depends on what the husband makes it.

There has been a great neglect along this line of effort. Want

of happiness in homes is largely due to the want of thoughtfulness. If the women of this land expect to rise to a higher and better condition, it is important that they co-operate with men who have a higher regard for mankind than those who make laws and are purely working for the commercial interest of the nation; for there is great need of advancement in that line by using all the elements of nature to further the commercial side of life, so that this twentieth century be more devoted to the elevation of mankind and by so doing we may better fulfil the purpose that was intended we should do by our Creator, and by each doing his part we may help change this old world from a state of purgatory to paradise.

#### EMOLUMENT.

The desire of the human race above all others is to perpetuate themselves. This attribute is so woven in the wark and wove of man that from childhood to old age the desire that his posterity should be perpetuated among the millions this seems to be uppermost. In the Bible times they evidently followed the injunction of the Scripture to multiply and replenish the earth. This inbred desire to be perpetuated does not end with death, for while man lives he seeks to place a monument to those he loves, and some have been known to place a tombstone to some animals that they would not be forgotten. This same principle is shown by the placing a marble slab to the honor and memory of the departed, believing that the same will be placed at their head. But all during his life, he seeks to emulate himself by building a monument to himself and family that they may be an honor to his name. Some seek various methods according to their fancy. The young man that fancies to be dudeish, and thinks by adding to himself a cigar and other adornments and using some swear words he is building himself in the estimation of others to be manlike and to be admired. Instead he should be called a seno-The young lady who fancies that by narrowing in her waist that her shape might be admired, she too is trying to establish her name as handsome and to be admired. She does this, though it costs her health, and by it she becomes weak all her life.

This is found among the Chinese who bind their feet in order to be admired by the male sex. While tight lacing might be more injurious to the health of the person and the coming generation than the binding of the feet. Some seek to elevate themselves by securing certain titles to their name or by giving large sums of money where their name will be known by the erection of some large building. We know this way of doing is characteristic of human nature who are letting the left hand know what the right hand doeth. This was recently shown by the late rescue of Capt. Casto, of the Cherokee, who was the instrument of saving sixty souls in the face of death on a vessel on a shoal of Brigantine Beach. There were many ready to contribute to the needs so that their names might be made prominent, but how few are willing to contribute to the needs of a home by assisting in an educational line when such knowledge would be a safety or life line thrown out to the millions of young men who are struggling against the waves of social life, the life of the gambler, the life of lust and passion, the habit of cigarette and liquor. They would only be too glad to receive assistance to free themselves and get ready to assist others by throwing out the life line by contributing \$5000 to the son of Captain Casto for educational purposes. The same amount spent on five young men would doubtless be better spent than on one, as there are many bright diamonds in obscurity; all they need is polishing, and to spend the amount on one to be educated is only making opportunity for graft. But, there are so many more ready to respond to such charitable gifts, if given in some other way for educational purposes, might save 6000 souls from premature graves, by the knowledge imparted, to save from a worse condition, as often living trouble is worse than dead, when the enemy will readily distribute ten tons of obscene literature to help sink them deeper in sin and vice. Daniel Webster said, "If I write my thoughts on marble they will in time crumble into dust, but if I write it on the minds of men it will last as long as Eternity." The same applies to the distributing of such literature that will improve the mind to greater and nobler deeds, as might be compared to many of the noted statesmen and presidents by the reading of some book, as of Lincoln, by the reading of a book, "By the Pine-knot Fire," got his impression that slavery was a great moral evil; and the same can be applied to some of the noted desperadoes like the Jesse James Brothers who, by reading books, caused them to be the greatest outlaws of the age.

## WHAT DO I OWE THE OTHER MAN?

The first duty that we owe to God concerns our own personal relation to Him. In no thought of our hearts, in no deed of our hands, can we escape this personal responsibility. But a second series of duties that we owe to God concerns our brother; and these duties are of equal importance with the first. No man can live for himself, even should he wish to try to do so. For his own good or evil deeds he will be accountable to God; and for the effort of his good or evil conduct upon his brother's conduct he will also be responsible.

No man is responsible for the conduct of everybody; but every man is responsible for the effect which his conduct will have on the conduct of somebody. We never can tell how far our influence extends. Carlysle says that not even the savage red Indian in the heart of the great Northwest wilderness can abuse his squaw but that all womanhood must suffer for it. Just to the extent which we influence other people, to that same extent are we responsible to God for their acts.

Again, we are responsible for the conduct of our brother, if we have the means at hand to help him to be good or to rescue him from evil and do not use them. If God has given us a knowledge of the truth, we are bound to communicate it to others.

It is one of the unwritten laws of the medical profession that if a physician discovers a new remedy he is bound to publish it to the world, so that all physicians may be able thereby to relieve suffering humanity. Think of the suffering which the use of the X-ray has prevented since the publication by Prof. Roentgen of his discovery. Now, if the scientist who has discovered some means of curing bodily ills is counted blameworthy if he selfishly profits by his discovery or refuses to communicate it to others, how much more worthy of blame are we, if we have received the saving truth of God and fail to communicate it to our neighbors.

It is generally recognized that the man who assumes the honors which belong to the officer's position, assumes at the same time the responsibility of caring for the life and welfare of those who are under his command. In the same way, the engineer of the express train, or the captain of the ocean steamer, assumes the responsibility for the safety of the passengers who have intrusted their lives to his keeping. If danger arises, the post of honer is the post of danger. Yet what is the ideal of honor which holds the officer to his post of danger or carries down the engineer to death, that he may save the passengers from the wreck, but the practical outworking of the spirit of the Gospel of Christ?

The spirit which asks, "Am I my brother's keeper?" is the very opposite to that of Christ. The Old Testament taught us to love our neighbor as we love ourselves, but the ideal of Christ lays a higher obligation upon us: We must love our neighbor better than we do ourselves. "This is my commandment, That you love one another, as I have loved you." "Greater love hath no man that this, that a man lay down his life for his friends."—
Forward

# CREATION.

God is perfect. Ever since man came to the point of responsibility and reason he has been trying to fathom how he came to be created. We have the history of the Bible, but with many this does not seem to satisfy. With many others God's power is limited, and he was shut up to the creation of Adam and Eve. But God could have created a hundred or a thousand men and women at the same time. When the earth had reached the proper condition for created beings, we may, without going into much philosophy regarding how, accept the simple statement—"In the beginning God peopled the earth," for reasons clearly shown us, that God had power to create in any way he thought proper. As vegetation naturally reaches perfection by growth, would it not seem more natural for man to grow in the same way, than that he was made full grown and capable of battling with the various vicissitudes of life and taking care of himself at first? As man is only different from the vegetable kingdom in his power of thought, this one gift establishes the relation between Creator and man, so that God and man are one in spirit, as it is written: "God breathed into man's nostrils the breath of life, and man became a living soul." But no man has seen or can see God and live. Therefore, we must, like the kernel or germ, die to be reproduced. We must die to see God, but our spirits and minds will be capable of knowing more of God when the mind is freed from the body; and as it is impossible to produce annihilation of the material things, would it not be less reasonable to suppose that death could not destroy the spiritual and would take on a condition more like God and not have to wait until the resurrection day, but continue to exist by the same power that caused it to exist? And as the impressions are made on the brain here and stored up, and when freed from the surroundings of the animal influences, by death, all the good impressions will become in harmony with other impressions. That our spirits are storing up thoughts of a God-like nature, and will be used to add our happiness.

As I have said a thing created is never destroyed, but it remains in some form as the embrazures are made on the gramophone record are preserved. The same can be preserved after death, as impressions have been caused by the electricity which is in our bodies and the same were put in motion because of the physical needs of the body, known to others through our five senses. And as electricity is used here to the aid of a dynamo, so we may store up good thoughts for our future happiness, and possibly there may be much discovered on this line that will add to our present happiness, by doing away with the pen and paper, 'now used to preserve them. Who can tell how soon an instrument may appear that will transfer thought to paper without pen, but carried to paper by a current of electricity produced in our bodies? At this present age our thoughts are a continuation of the current carried from the electrical battery to the ends of the fingers. The telegraph and telephone are only a continuation of the current of electricity. Then, as all thought is created by the absorption of food, air and water, and the electricity which is drawn in by each inhalation, is it not of great importance that we should not mix poisonous substances in with the brain battery, like tobacco, or the poison that is absorbed by its use, which is sure to produce an abnormal condition in the system, and its effects are shown in two ways—physically and mentally.

As a person who uses tobacco is compelled to eat larger quantities of food to keep up wasted energies, because the system is required to overcome the effects of unnatural intruders, which are continually robbing him of his energy and to resuscitate the same, he resorts to temporary stimulant. This affects the heart and the action starts the blood to flow more rapidly, that our nerves may be stimulated thereby.

The person who may be troubled to write or think in adding up a column of figures who is addicted to the use of stimulants, has to have recourse to these poisonous stimulants that his body is subjected to, and the person that attempts to secure happiness or add anything to his system by the use of the same is most inconsistent. It would be as consistent to attempt to lift himself by his boot-straps or to secure perpetual motion from matter which are all subject to the same law of gravitation.

God alone gives perpetual motion to the earth and the waves of the sea by the motion of the wind. He also can produce the same things from year to year.

By the growth of vegetation man plants the grains of corn, for his own use, but God always makes the rows of corn grow, an even number of rows to the ear, as God counts and man counts, proves that man is of God, as the son is related to his father.

The same principle is carried out in all other parts of the vegetable kingdom, as there has to be a Creator to produce something, and the same principle of reproducing its own kind is carried out in the vegetable kingdom, as it is with man. The vegetable must come under the same law to produce its true specie, and unless care is taken in the vegetable kingdom, there will be amalgamation of the vegetable product.

From the polan of the male blossom, as mother earth in her way of reproducing the vegetable kingdom is continued, so in the human race. It is important that there should be a greater care in the human race, to prevent amalgamation between the human race than in the vegetable.

The flavor and good quality are usually spoiled by allowing the polan from one vegetable near its own specie to come in contact with the other, as has been proven. If you desire to keep the flavor of sweet corn, it must be kept away from other species of corn; and as the vegetable and choice berries and fruit are improved or retarded by the amalgamation, so is the moral principle destroyed by concentration in man.

## IS ELECTRICITY LIFE?

It has been but little over half a century since the great discovery was made of the power and utility of steam and electricity, their applied uses, mechanically and otherwise. This discovery seemingly did not occur within the past fifty years, but their discovery took place in this period, and it is only in compliance with God's order of perfection, and their supposed recent discovery is

only the result of adding to or the leading up to perfection. There had to be a former condition of man's brain, that led Watts to even think that he might utilize it, when he first saw the tea kettle lid lifted up because of confinement of the steam, and then harness the same.

It is said that Benjamin Franklin's condition of mind caused him to see the great power in a thunder bolt when sent by a flash of lightning.

These two great factors have always existed but the application of their subtle force lingered for the development of man's brain. That had to be accomplished before they could take their place in the mechanical world. Then their perfection never would have been, had it not been for successors, and the perfection would not have been realized had it not been for Watt's discovery. Electricity would be of little value if it were not for the appliance of steam to generate electricity or attract it from the surrounding outdoor atmosphere.

We are advancing step by step, and as long as there are those who are willing to attempt to reach perfection, things will develop to make people happy. The discovery of these two agencies surely has given us great factors in the way of attributing to man's happiness, but with all these blessings, it is very evident that there is as great an unrest and dissatisfaction with the people as there was before, the utilization of steam and electricity for our comfort. It is apparent that all these advancements are in accordance with God's laws. While God is attempting to make man happy through his process of development, there is a class of people who destroy all, because of the animal greed, which means I must live though others starve. The comparison of these two classes does not originate in a decree or order, but because of the environments that first surrounded them.

First, environments produce different thoughts, and the thoughts produce a physical change to the system of the animal-like. Good thoughts are of God, and bad thoughts are of the animal, and have been from the beginning of the first formation of the human race.

This shows the importance of our understanding the principle that like begets like, from the first origin or creation; therefore.

we should advance more rapidly toward happiness if the father and mother would abstain from eating certain kinds of animal flesh. The influence upon the children would be very beneficial along the line of making them much more gentle and mild.

Man's brain may be compared, in the mechanical world, to a receptacle wherein electricity is generated for telegraphic purposes. Our memory in storing up thoughts is like unto a phonograph. Our whole body is essential in generating electricity, the same as the dynamo is essential in generating electricity for commercial uses. It is important that the sources from which the dynamo receives its power and the fuel in the boiled be of the best quality. It is equally important that fathers and mothers should use the best of food in order that their off-spring may be good and healthy.

The Scriptures tell us that as a man thinketh, so is he. That being true, man cannot rise above his thoughts; therefore, the most important of all our studying is the study of the component parts of man's brain where all thought force is generated. Good thoughts have much to do with making our physical condition, thereby promoting health, which has much to do with the happiness of the human race. Therefore, if each one would strive to study himself, so that he might produce better thoughts, he would not only strengthen his own physical condition but would assist his fellowmen to do ilkewise.

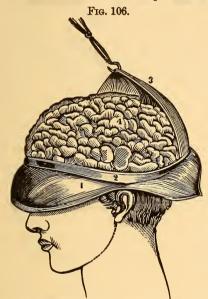
Anyone wishing to know more about the brain and its composition, should read the following extracts from Dr. Gleason's works:

Any further information desired on the anatomy of the human body can be procured by reading a copy of Dr. Gleason's "Everybody's Own Physician," which is for sale by the author of this book.

#### LECTURE XVII.

#### THE BRAIN AND NERVES.

The brain and spinal cord is the common centre of the human body, towards which all of our impressions flow. It is the seat of all our sen-



Brain seen in the Cavity of the Skull. No. 1, the Scalp; No. 2, Bones of the Skull; No. 3, Membranes covering the Brain; No. 4, the Brain.

sations or feelings, and the source of all our power or strength. It is also the material instrument through which our minds and moral natures manifest themselves in this life, and, as such, its study must always be invested with peculiar interest, and the greatest importance.

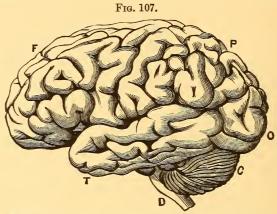
When the bones of the human skull are opened for the purpose of examining the human brain, we shall not at first come in contact with this mysterious and wonderful organ, but with the membranes which surround it for protection. These membranes are three in number. The outside one, No. 3, being exceedingly tough and hard, is called the *dura mater*, or hard mother. The middle one, resembling a spider's web, has been call-

ed the arachnoid membrane. The internal membrane which immediately covers the brain, from its extreme softness and delicacy, is called the pia mater, or soft mother.

When the bones of the skull and these three membranes are removed, we shall be enabled to raise up and remove this mysterious and wonderful organ from the cavity of the skull, for examination. At birth the brain of the human being is equal to about one-sixth part of the weight of the whole body, and weighs about sixteen ounces. It gradually grows and increases in size up to the average age of thirty-two, when it attains its maximum of size and weight. At this period of life the brain of the male weighs about fifty-two ounces, and in the female about forty-eight ounces, so it will be perceived the brain of the male weighs about four ounces

more than that of the female, but when we come to dissect and examine the

minute anatomy of the brain of the female, we shall find that it is much finer in its texture than that of the male. so that it makes up in superiority of quality that it wants in quantity. In this respect it is not unlike a ten cent piece of silver in comparison with ten copper cents,



External View of the Brain removed from the Cavity of the Skull. P, the Cerebrum; C, the Cerebellum; D, the commencement of the Spinal Cord; F, T, O. the anterior, middle, and posterior Lobes of the Cerebrum.

though there is great a difference in size and weight, yet every one knows they are of equal value.

There seems to be a very intimate relation between the size and quality of the human brain, and the degree of intellectual and moral power manifested during life. The brain of Newton weighed sixty-four ounces; that of Cuvier, the French naturalist, sixty ounces; that of Baron Depuytren, the French surgeon, fifty-eight ounces; Napoleon and Daniel Webster fifty-seven ounces. When well developed, the brain should weigh one-thirty-sixth part of the weight of the whole body.

The brain of an infant weighing at birth sixteen ounces, is not only smaller than that of the adult, but it is so soft and delicate that it cannot be examined until it has been hardened by the action of alcohol.

The outside surface of the human brain exhibits numerous prominent irregular-shaped ridges called the convolutions of the brain. The deep furrows or grooves between these convolutions are called the sulci of the brain. The object of these numerous convolutions and sulci seems to be to greatly increase the surface of the brain, to which the blood can be distributed for its nutrition.

There seems to be a most intimate relation between the size of these convolutions and the degree of intellectual and moral power manifested during life. In the child, at birth, the surface of the brain is almost as smooth as a sheet of letter paper, enabling it to receive comparatively little blood, and to manifest but little intellectual and moral power. Under the influence of intellectual and moral training, the brain becomes

firmer in texture, and the convolutions and sulci upon its surface become deeper and more prominent. The brain of an idiot, like that of an infant, remains perfectly smooth all through life.

Again, in epilepsy, memory, reason, reflection, and all of the faculties of the mind and the moral feelings grow weaker, and finally the unhappy victim sinks backwards to childish imbecility or total idocy, and the brain of an epileptic becomes as smooth as that of an infant or an idiot.

#### ANATOMY OF THE BRAIN.

The human brain is divided into two portions—the cerebrum, or intellectual brain, and the cerebellum, or animal brain. The cerebrum is about eight times as large as the cerebellum, and fills the upper and anterior portion of the skull. It is divided into a right and left hemisphere of the same size and proportions, manifesting the same functions. The great importance of this double organization will be fully appreciated when we come to study the functions assigned to this wonderful organ.

The organs of our senses are all double organs. Thus we have two eyes to see with, two ears to hear with, two sides of the nose to smell with, and two sides of the tongue to taste with. When one eye is diseased or one ear destroyed, we can still see or hear, as long as one of these organs remains sound and healthy. When all of one side of the brain becomes diseased or injured, it may be followed by palsy and disease of



one side of the body, and not impair the operations of the mind or moral nature, as long as the other side of the brain remains healthy.

Fig. 108 correctly represents the nature of an injury received by a quarryman at work on the Vermont Central R. R., reported by Dr. Bigelow, of Boston. By accident a blast was prematurely discharged while the workman stood over it, and the iron tamping rod, 1½ inches in circumference, and 3½ feet long, was driven entirely through the side of his head, as represented, carrying away a large portion of one hemisphere of his brain; and yet, strange

to say, the workman entirely recovered, and still lives, without any material injury of his intellectual faculties or moral perceptions.

In view of the lofty functions which the Creator has thought proper to assign to this mysterious and wonderful organ, it was fit that he should

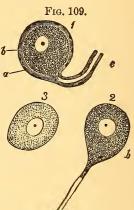
constitute the brain a double organization, for its more perfect preservation, from the result of disease or injury.

When we remove the upper third of the cerebrum, as seen in Fig. 107, we shall observe the two kinds of matter which enter into its formation. The outside portion is seen to be composed of grey matter called the cortical portion of the brain, because it resembles the rind or cortical portion of fruit. When this part of the brain is carefully examined by means of the microscope, it is found to be composed of great multitudes of little grey vesicles, and on that account is often termed the grey or vesicular portion of the brain, as seen in Fig. 109.

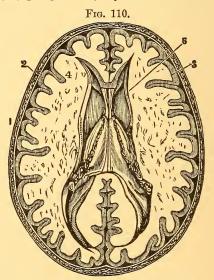
The central part of the cerebrum is called the medullary matter, from its resemblance in color and structure to the spinal cord. It is found to be composed of numerous minute par-

allel pipes or tubes, not more than one-five-thousandth part of an inch in diameter, and filled with a highly phosphorized, oily substance.

When we make a still deeper dissection, and remove the middle third of the brain, as seen in fig. 110, we shall bring into view the first two chambers of the brain, called the lateral ventricles. These two chambers are irregular in shape, and are divided into what are called the anterior, middle, and posterior cornua, or horns, and they contain in front two bodies called the corpora striata, behind which are seen two other bodies, called the optic thalmia, which give off two large nerves, which are distributed to the eyes, to manifest the sense of sight. The third or middle chamber of the brain, is located between the hemispheres, and can only be brought into view by their separation, as seen in fig.



Brain and Nerve-Cells. forming the grey Outside part of the Brain, Nos. 1 and 2 exhibiting the Origin of the Nerves.



Brain divided through the middle, exhibiting No. 1, the Edge of the Scalp; No. 2, the Sku'l; No. 3, the Cortical or grey matter; No. 4, Medulary or white matter; No. 5, Lateral Ventricles.

111. The third ventricle is irregular in shape, and contains a pink colored body about the size of a small pea, called the pineal gland, which, when opened, is found to contain a small crystaline body, about as large as a pin's head or millet seed. When this little gem was first discovered by the ancient anatomists, they were filled with admiration and astonishment, and fancied that at last they had solved the mystery, and discovered the very seat of the human soul! What other use could be assigned to this little gem, located, as if for security, in the very centre of the human brain? Doubtless it was not made in vain. But alas! no man has yet been able to penetrate the mystery of its origin, or understand its uses!

Between the two hemispheres of the brain, we observe a thin transparent partition, called the septum lucidem, and between its folds the fifth, or the smallest of all the five chambers of the brain.

#### THE CEREBELLUM.

The cerebellum is about one-eighth the size of the cerebrum, and is located beneath it, filling the lower and back part of the cavity of the skull. It is also composed of white and grey matter, arranged so as to form a beautiful arborescent appearance, called the arbor vitæ, or tree of life. The nerves given off by the cerebellum wind around in front of the bulb of the spinal cord, forming what is called the pons Varolii, or the bridge of Varolius, from its fancied resemblance to the arch of a bridge.

The cerebellum is believed to be the co-ordinator, or regulator of muscular motions, and is found to be very large in those animals that execute the greatest number of complex motions, and in skilled laborers and educated mechanics. Other functions have been assigned to this organ by the phrenologists.

## Composition of the Brain.

The human brain is composed principally of an oily substance called brain fat, combined with phosphorus, forming a creamy substance, filling the cavities of the nerve cells, and tubules of the white matter.

The amount of phosphorus contained in the brain of the human being depends upon the age and intellectual capacity, as shown by the following table from L'Heretier:

Infant.	Youth.	Adult.	Old Age.	Idiot.
8	16.5	18	10	8.5

It is estimated that the adult human brain contains about one ounce of phosphorus; and since this important substance enters so largely into its composition, we shall stop to inquire into its uses.

Phosphorus was discovered many years ago, by an old Dutch alchemist, while intently poring over the dust and ashes of the human body, to see

if he could not discover what all the old philosophers were intent upon, the philosopher's stone, or some power which would transmute lead into gold, and when he by accident discovered this luminous substance, which, while he gazed upon it, took fire spontaneously, burning with the brightest light, and producing the most intense heat, he named it phosphorus, or the "bearer of light." Now, it is not a little singular that the name bestowed by this old alchemist upon this interesting substance, so many years ago, should have proved so prophetic of what the physiologists of our day should discover to be its proper uses!

It is well known that phosphorus is exceedingly combustible, and that it can only be preserved by keeping it excluded from the atmosphere or covered with water. When brought into contact with the oxygen contained in the air we breathe, it at once takes fire spontaneously, and burns with the brightest light, and produces intense heat. When this combustible substance is stored away in the human brain, it can only be consumed by being brought in contact with the air we breathe.

When we inhale a full inspiration, the air which we breathe passes in through the nostrils and down the air-tube into the air-cells, appended to the ends of the air-tubes, and while the blood circulates through the minute blood-vessels that cover the thin walls of the air-cells, it absorbs the oxygen or vital principle of the atmosphere contained in the air-cells, and the blood at once becomes oxydized, and returning from the lungs to the heart, it is quickly forced up into the brain; when the oxygen which the blood has absorbed from the air we breathe in the lungs, is brought in contact with the phosphorus contained in the brain, it sets it on fire, in order that our "thoughts may breathe and our words may burn," as the poet has so appropriately described it. Now though we may not be able to describe what the mind is, still we can define and explain all of the wonderful phenomena that attend its manifestation. The consumption of phosphorus is as necessary to the manifestation of mental power or moral feeling, as fuel to the fire or oil to the lamp, and when we examine the furnace and find it full of ashes, we know that a large amount of fuel has been consumed to produce the ashes. After the profound exercise of the intellectual faculties or moral sentiments and feelings, there will be great nervous prostration, and the urine and other secretions of the body will contain a greatly increased quantity of phosphoric acid, which can only be produced by the combustion of phosphorus in oxygen gas, as already described. All persons will notice the enormous deposits of phosphates in the urine, after hard study or great excitement.

#### BRAIN FOOD.

Food, which abounds in phosphorus, is indispensable for the growth and development of the brain, and manifestations of its power in after

life, and it is for this reason that nations and individuals who are so happily situated as to secure the greatest abundance of those kinds of food containing a large supply of phosphorus, will be enabled to maintain the highest degree of mental power and moral excellence. Wheat bread, peas, beans, lentils, milk, eggs, and fish, abound in phosphorus, and it is especially worthy of note, that those people who live in countries bordering upon the ocean, and whose diet is largely composed of this kind of food, have always excelled in mental ability. Greece, Italy and Great Britain, and in our own country the inhabitants of New England are striking examples of this important fact. People who eat fat pork, sausage, ham, fine-flour bread, cakes, pastry, with strong tea and coffee, and other strong carbonaceous food, containing little or no phosphorus, or brain food, never did. and never will excel in intellectual activity or moral excellence.

When the brain and nervous system is exhausted from over-excitement, or prostrated by disease, or from insufficient or inferior diet, very great advantage may be obtained from the use of food containing the phosphates, and also the use of phosphates of lime, iron, potash, soda, &c., taken as a part of our food, immediately after eating.

# NUTRITION OF THE BRAIN.

The brain is the largest consumer of blood of any organ in the body. It is estimated that there is about twenty-eight pounds of blood in the whole body, and that more than one-sixth part of all the blood in the body is sent to the brain, and that consequently the brain receives six times as much blood as any other organ in the body, of equal size and weight.

Now, it follows as a necessary consequence, that any habit or indulgence which impairs the powers of digestion will impoverish the blood, and weaken the brain and nerves. In fact, more nervous debility is produced by indigestion than by all other causes combined. The stomach is to the human brain what the roots are to the tree or plant. Cut off the roots, and all parts of the tree—the leaves, flowers, and fruit, will soon wither and perish. As well might a lady or gentleman strive to cultivate a vine or a plant in their garden, without any roots to it, as strive to cultivate their intellectual faculties and moral sentiments without observing the laws of healthy digestion and perfect nutrition.

In fact, the world is full of mental and moral dyspeptics, victims of monomania or hypochondria, half crazy or idiotic, made so by indulgence in vicious habits of eating, and other wicked indulgences, that have weakened or destroyed the powers of digestion and nutrition. Insanity and idiocy are not diseases of the mind, but of the body. The mind is immortal and immate-

rial, and immortality and immateriality are totally incapable of any physical disease, whatever. Weakness and disease of the stomach causes weakness of the mental faculties, insanity, idiocy, &c.

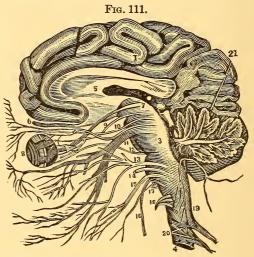
Look at many of the miserable victims of indigestion, with their withered and vacant countenances, unstrung nerves, feeble perceptions, and half idiotic expression, resolution all gone, totally demoralized, and then you begin to comprehend some of the disastrous consequences of the wicked indulgence of those passions and appetites which destroy the organs of digestion and nutrition.

#### NERVES OF THE BRAIN.

The brain gives off twelve pairs of nerves, which pass out through small openings at the base of the skull, and are called cranial nerves, while the spinal cord gives off thirty-one pairs of nerves, which pass out through small openings in the spinal canal, called the spinal nerves.

# THE OLFACTORY NERVES.

The first pair of cranial nerves, No. 6, are distributed to the cavity of the nose, to manifest the sense of smell, and they are totally useless for the manifestation of any other sense. If they are cut with a



Brain divided through the middle, showing the Inside of the Right Hemisphere. No. 1, Convolutions of the Brain, No. 3, Medulla Oblongata; No. 4, Spinal Cord; No. 5, Fifth Ventricle; No. 6, Olfactory Nerve; No. 7, Optic Nerve; No. 8, Eye Ball; No. 9, Motor Nerve of the Eye; No. 10, Patheticus; No. 11, Trifacial; No. 12, Abducentes; No. 13, Portio Dura; No. 14, Portio Mollis; No. 15, Glosso-pharyngeal Nerve No. 16, Pneumogastric Nerve; No. 17, Spinal Accessory Nerve; No. 18, Hypoglossal Nerves.

knife or pierced with a pin there will be no pain produced. In fact, they are totally dead and insensible to all external influences, except the odoriferous particles which float in the atmosphere. These little nerves enable us to catch the perfumes of every flower, and the odors of every zone!

# THE OPTIC NERVES.

The second pair of cranial nerves, No. 7, are distributed to the interior of the eyes, to manifest the sense of vision, and they are only useful to see with. If cut with a knife, or pierced with a pin, there will be no pair pro-

duced. They are totally dead and unimpressible to all eternal influences, except the rays of light, and when the rays of light fall upon their delicate extremities all nature is quickly filled with beautiful objects.

As the above article has described the composition of the brain so clearly that one can easily understand how readily these component parts may be injured by the use of alcohol or tobacco.

No one has ever seen God, and no one has ever seen a thought, but they have seen the effects of thought on man by electricity to be formed in its component parts in mother earth. No one ever saw the thought that Benjamin Franklin received while playing with a kite. He felt the electrical current and the inspiration of the Almighty gave him an insight into its subtle force, such as gave the world the mighty factor, now more potent that any other, which was the beginning and the discovery of the use of electricity. These inherent qualities were in Franklin, but were produced with the gradual development of the brain. No doubt, his was an electrical thought, and, as it were, made the connection for this electricity to come to the earth for the world's good.

Unless the brain is strongly inflated with this force of electricity, the body cannot live. The secret of life is with the generating and storing of electricity; therefore, we are as an electrical clock, which is wound up to run three score years and ten, but by reason of strength, it may run four score years. But if man persists in the use of alcohol and tobacco, he will wilfully shorten his own life, for they have a tendency to dry up the fluids of the body, which support the brain.

If the common laborer allows the physical body to grow up to a man's size before he attempts to educate himself, he will lose the opportunity of developing the brain, for when once the cranium is formed, there is not room for the expansion of the brain, and it is much easier to make embrazures of intelligence on the brain before he or she has come to maturity.

But the young brain being very susceptible to embrazures, what may we expect of the coming generation, when we have 250,000 saloons and 150,000 tobacco stores, the sight of which make embrazures on the brain of our growing young men? But is there no remedy for this condition of affairs? Yes.

First—Let the government abolish all of the above-named

places, then pass a law that any person possessing over a certain amount of money shall be taxed so much, and all this tax money, together with \$10,000,000 that should be appropriated by the government, be spent in making better environments for the laboring people, and our land would soon be filled with people that would grow bright and intelligent, but otherwise would remain in obscurity.

For example, take a child of some foreign nationality, just newly born, take it from its parents and place it with an American family and let it grow up among American people and become accustomed to their ways. When the child becomes older and more mature, it will have almost lost the characteristics of its own country. On the contrary, if left in its natural environments and among its own people, with its own parents, it would grow up as one of them. The material of the child would not be changed, it would have its native blood in it but it would become different because of its surroundings and environments.

The brain of all children is smooth and the furrows or embrasures of intelligence are made through the eye and ear, which make impressions of intelligence. The same results would appear if we should take a well developed child and place him with another class of people. There are many things supposed to be hereditary which are not.

There are many traits and characteristics in the constitutional makeup of a person which philosophers and others attribute to heredity that is not heredity, but the traits are largely due to the person's environments from birth, and often before birth; therefore, this subject of the human race is a very important one and should be treated with much reason, as I have said. Because of its physical constitution, every act it does is in view of comfort and happiness, and as that is the most valuable commodity on the market, it should have the right of way, in preference to the commercial interest. It overbalances the question of tariff, free trade and any other interest that at the present time is occupying the human mind. Each person in his sphere and classification makes an attempt to excel, for he fancies that it will bring temporary happiness to himself, and then to others; but to many who are attempting to solve the problem of how the people can acquire the greatest amount of happiness during their stay in this world, the

many prophecies give so many ways for securing happiness that the human race wants something reliable and enduring.

If we could turn a philosopher's stone into a substance like radium, the world would make advancements on something tangible, but we must all do something to secure the greatest amount of happiness.

But owing to the slight advancement on the line of happiness for the human race, since the Pilgrims first landed on Plymouth Rock, I venture, with others, to give a solution to the problem of happiness.

First—Let every person remember that he is a being created by God, in the beginning, sometime, somewhere. Then, to follow out the line of thought that is Scriptural: "Study to show thyself approved unto God as a workman that needeth not to be ashamed."

For the human race there is a spiritual realm as well as a physical, and we know that there must be a physical body before there can be a spiritual body. Perhaps the command of this verse is more important to the United States than the verse that says: "Go ye into all the world and preach the Gospel," especially to a heathen nation, before making the claim of the Christian, that is as a nation, we must first go back to the principles that were planted on Plymouth Rock, for constitutional makeup of our people has brought about in the United States a condition that is well defined by the Master in the following words: "The tares grew up and choked the good seed," which had been planted by our forefathers. Because of the great influx of the various nationalities, the opening up of the many rich gold fields and fertile soil, there has been but little opportunity for man to study his physical condition and to settle on anything positive. But before man is in proper condition to study how to make himself and others happy, he must disabuse his mind of the origin of man on the Darwinian theory and accept the fact that man was created as all other animals are created, at the hand of God, who had the power to create everything in a climate that was adapted to the condition of life, and not let the climate make the animal fit to live.

We have never known, in the history of six thousand years, the climate to change an animal from what it was when first created. The same is applied to man, and the only change you can make in man by climate or environments is on his brain, which is proven by the negro race.

If one should inform himself of the construction of their cranium and the many millions of cells in the brain capable of receiving impressions, as given in Dr. Gleason's works, they would agree with the writer that the whole philosophy of man's capability lies in one member of the brain, and he would not have any further use for the Darwinian theory, that man has risen from an oyster to a monkey and then to a man, and that the same power that created the oyster had power to take a rib from man and make a woman. For our God hath all power; He can combine three animals in one body as heretofore mentioned.

As the brain of man is all there is of him worth considering, it would be wise to make that the main subject.

The first thing to consider is that man is a living being; he lives by heat and dies because of the absence of the same. As he takes food into his system that was prepared by the rays of the sun, and taken internally by the combination of air and water, it generates heat and the same is transmitted to all parts of the body through the action of the heart, and what the piston is to the engine, the heart is to the human system. But the heat is all generated by the combustion of the cold made by the same.

Then the mechanical power is the combustion generated in the boiler and as the engine depends on the quality of the fuel which is used, so is it with man. The same principle runs to his procreative powers and the results are the same. This can be proven by the medical books of those who have made this subject a study.

Therefore, reason shows that the use of narcotics is hurtful to the pro-creative powers of man. Everything in nature demands perfection in order to produce perfection; the producer or procreator must necessarily keep his physical body pure in order to create within himself a substance that will produce that which is pure. The best quality cannot be produced only by those who live in accordance with nature, as God created them. By living as the animal lives, on substance that is adapted to his system. The same will develop of its own kind, that which is perfect. This cannot be said of man, for he will, by his own acts, force into his physical body tobacco and liquor, until his whole being becomes saturated and the effects cannot help being transmitted to the child in the embryonic form. The writer can recall many who were desirous

to perpetrate their posterity, but when the child came into this world, it seemed to lack the power to live, and as the air would enter the lungs the child's heart seemed to lack power to set the blood in motion, and in a few hours or days it would pass away—and there are many living to-day who live under unfavorable conditions because of the nicotine in their father's system at the time of conception.

They may not realize it, but women who are compelled to endure the disagreeable breath of a rum-drinking and tobaccochewing companion, are so created, constitutionally, that their olfactory nerves become accustomed to it and do not notice it. But, admitting this to be true, it does not do away with the injurious effects.

We know that the worst diseases known to mortals are transmitted by inhaling the breath and depositing the seed of disease in the lungs and thereby affecting the blood. Therefore, the wife of a tobacco user can become so accustomed to the fumes of tobacco that there is but little thought about its unhealthiness or the transmitting of disease to her prospective offspring, but there are thousands of children who die annually from these effects. The parents do not attribute it to this, but rather to a dispensation of Providence, and there are thousands of women who are nervous, tired and worn-out by the absorption of tobacco into their system.

This statement is not without proof with those who take notice how often the widow of a tobacco-using man will take on a new lease of life. Is it any wonder to those who know of its effects? We know that those who use tobacco until their system is saturated cannot remove the odor even by taking a turkish bath. The odor of tobacco can be detected on the skin of the man or any book or garment he may carry or wear. If man would have the same regard for himself that he has for his animals, especially those who raise stock, there would be but little trouble as to what to do with the human race in order to establish a higher ideal of living. But as it is now, the lame, the halt, the blind, all marry, and we see the effects on the coming posterity, and as each generation transmits the deteriorating effects, the manhood of the nation is impaired. The results are very apparent. With some

the brain is affected, others the heart or lungs and also the eyes. And this latter may be largely the cause of our having so many children that are compelled very early in life to wear glasses. If the women or mothers should become addicted to the narcotic habit, as the men are, it is very evident that the posterity of the human race would die out, as it would be in accordance with nature's laws. This is clearly seen in the vegetable kingdom. the soil of mother earth becomes saturated with poisonous qualities, nature may attempt to cause a germ that is in the seed to come forth, but the poison that is in the soil is not conducive to its growth and it soon withers away. All scientists tell us our whole body is made of the same component parts as the earth. Then is it not reasonable to suppose that if a dose of poison to mother earth causes vegetation to cease, how can a child escape premature death when the affliction is put on him by his father or mother? But because he runs, plays and romps, they do not realize what a narrow escape the child has had. It acts no differently from other children, and they do not realize that nature has interceded and made an attempt to restore everything to perfection. By the playful disposition implanted in the child, he or she is developed, and with God's sunshine and pure air they make advances toward perfection. But the prophecy of the Scriptures is not proven untrue. The sins of the parents are visited upon the children unto the third and fourth generation, and the imitative nature of the boy, when he sees a tobacco store, naturally looks on it as a good thing for man, and why not for him? And but for God's interference, many who are with us would have gone to an early grave borne by this awful curse.

Thereby the fulfilment of the Scripture is verified.

The stock raiser's first object is to produce the best kind of stock with an idea of the noble and beautiful. Then the selection of food and the quantity, and as he learns, by experience, what is best to do in order to secure best results, he pursues that course that will produce the best animals, because that is most profitable.

If he thought that tobacco would add anything to their beauty he would use it. Supposing a stock raiser should attempt to educate a hog to use tobacco and drink lager beer, and should succeed. The first impression he would have would be to put him on exhi-

bition at some country fair, to show what tobacco would do for the hog. He would be willing to pay a nice sum for this privilege. Man comes nearer to imitating the hog than any other animal, and is it not an exhibition of man's ability to carry off a large amount of liquor that lead men to pay \$500.00 for the privilege of feeding a human hog on lager beer, which comes nearest to being swill. It is unnatural for man to have a desire for such, until he has become habituated to the desire and bartenders seek to educate the hog-man to follow out Scriptural interpretation of the prodigal son, who found a position in caring for and swilling the swine. The Scriptures say that you cannot add to yourself one jot or tittle, and if the young man presumes that a cigar or pipe stuck in his mouth, when driving along holding the reins of his steed in one hand, adds dignity to himself, why would it not add dignity to the horse to have a pipe or cigar in its bit also? Man being the more educated of the two animals, should be in a position to know of its evil effects and should abstain from the use of tobacco.

In some countries of the world, as in India and China, the uneducated man acts as a horse in the shafts, pulling the better educated man. That man will use tobacco and opium, but the educated man knows of its effects and abstains from it. This condition of affairs in foreign countries is largely due the United States. We are exporting annually thousands of dollars' worth of tobacco and intoxicating liquors to those countries, and at the same time the Church of the United States is sending out missionaries to all parts of the world. Indeed, it might be well said that a cargo of tobacco and liquor and probably two or three missionaries will be on the same steamboat, all bound for the same port.

The effects of these evils in some countries have become so bad that there have been special representatives sent to our country to intercede in behalf of the subjects of their countries, pleading that we stop exporting tobacco and liquor to their people. But to all this we have paid no attention, and this is a type of American civilization, and yet we call ourselves a Christian nation.

But the man in America who is educated and does the riding, uses tobacco and liquor and comes home drunk, and beats his wife and abuses his children. Education has but little to do, regarding

the use of narcotics, especially tobacco. Take, for instance, General Grant, who was an inveterate smoker, and though advised time after time by his physicians that he should give up its use, he persisted in its use and, as we all know, was laid prematurely in th grave by tobacco cancer in the tongue, as the result of his almost constant use of tobacco.

The writer, on one occasion, had the pleasure of seeing General Grant while riding in his private carriage. I noticed that even then he was smoking. He conquered the Confederate army, for which he received great honor, but habit conquered him. Therefore, if honors are given to those that conquer, honors should be given to Habit, inasmuch as Habit conquered General Grant, and it has occurred to the writer that it might have been well, when the government was erecting the statue to General Grant, to have had carved in it his profile with a cigar in his mouth, as emblematic of the conqueror and the conquered.

This would stand as a great object lesson to the men and boys of our country. There are those to-day who think that a cigar between a man's lips adds dignity to him, but if it does not add dignity to a statue, why should it add any dignity to a man?

## THE NEGRO PROBLEM.

The negro, or African race, with all their superstition and credulity and treachery, which seem to be inbred in their constitutional makeup, was, apparently, so designated by the Creator in order that they might be adapted to the climate where they were found. Their cranium has a thick skill, and the same is transmitted from generation to generation, they having little chance for development. What development has taken place is largely due to the amalgamation with the white race and the advancements which have been made in intellectual lines. If placed by themselves, this would very soon disappear and they would return to their original condition, because of their inherited propensities.

The same is true of the American Indian. Because of the construction of his skull, there is but little chance of brain expansion. His treachery and superstition is not due to his dark skin, but because of the construction of his brain, in order that he might be adapted to the exposure that would be required of him, that

he might obtain a subsistance and live. The dark color of their skin was given to protect them from the rays of the sun, which is often so intense as to need a protector or shield for their body.

In their primitive stage they were compelled to go in nude form and because of their inbred nature they were deprived of sufficient reasoning power, and they lacked the capabilities for any other life. They lack the power to receive or practice the moral principles of the Christian religion given to a large part of the race.

We, as a nation, have saddled on ourselves a burden that is impossible to get rid of, and as long as we are compelled to come in contact with them, they are a menace to the whole race and a burden to them and if this is not so, ask any housewife or man who employs them as laborers, and if the verdict is not against them, as being in anyway conducive to the white man's spiritual culture, I will cease to give any further opinion. We know from observation that their tendancies are bad.

They fail to measure up in a practical way to any standard of religious principles; they do not possess the spirit of returning a good act to the one who has favored them, but every act is that of revenge.

These tendencies are no fault of their own—they belong to them as one of their inheritances. They lack the power to reason of the phychological effect their actions have upon their mistress. This is the same with the white or colored race. As long as they let the animal have the right of way in controlling themselves, the Christian religion will have a hard struggle to ingraft the principles of its efficiency in making them better citizens.

The colored race have peculiarities such as are transmitted to the white people when they are associated with them for a long priod. As there is many different opinions regarding the race, I will insert a clipping from the *Philadelphia Ledger*, placing the responsibility upon the white man for making the negro what he is:

# RESPONSIBILITY OF THE WHITE MAN FOR MAKING THE NEGRO WHAT HE IS.

To the Editor of the Public Ledger:

Some years ago, in one of the Carolinas, I spent several days in the home of a minister to the colored people—a highly educated

white man. He told me "that he had come South with great faith in the negro, and thought that he was being very unfairly treated by the whites, but after several years of earnest work among the race he felt that the whites were justified in their treatment. But, he added, "if the negro is unchaste, corrupt, untrustworthy, the whites have made him so; he is but copying more openly their sins."

When we have grown to realize more clearly the dynamics of thought we will understand why the negro, impressionable and susceptible as he is, is becoming charged with the hidden batteries of lust and kindred evils.

Is there not also a danger in the theology teaching that a man committing a crime like Rufus Johnson can be worked with a few days by ministers, confess his sin and sorrow for it, and from the gallows go right into glory, into Heaven, among the purest of God's angels?

Should not our teaching be, rather, that, while sin may be forgiven if we truly repent, its effects may last beyond the grave? Have not we this demonstrated here? Why not hereafter? A crime can be committed in a few seconds, the wrongdoer may be sincerely repentant, but all the same it takes years of uphill work to overcome the results of it. But that act would not be possible if every avenue of thought were guarded.

As a woman farmer in the East, I have employed both colored and white help, and in sickness or any sorrow that they could understand the colored men and women have been more sympathetic, more helpful, as a rule, than the white. Is not the whole secret embodied in the appeal to their higher self and trust in its response?

I somehow think if we would but remember that the colored man is only a man, after all, with just a darker skin, it might be better for black and white alike.

For all we know, he may prove yet "a stone that the builders rejected" and become in his degree a savior to our country.

LAURA LIPPINCOTT PANCOAST.

Woodstown, N. J., February 12, 1906.

# PROHIBITION A CIVIC NECESSITY.

"Nations perish because their foundations crumble." Fate is not the power that determines the destiny of a commonwealth. Immutable laws of justice govern nations as well as individuals. Civic righteousness is the only safeguard against national disintegration; the only sure foundation of democratic government is a pure and undefiled citizenship. Yet our nation has unfurled the starry banner over an institution that is sapping its vitality and corrupting the morals of its citizens. Americans boast of the "land of the free," yet they are slaves to a traffic which controls more wealth, produces more poverty, causes more crime, and blights more lives than any other evil with which human progress contends. Under such conditions, the foundation of this republic is not free from decaying influences.

The general use of alcoholic liquors is a serious danger to public health. Because of the delusive effects of alcohol upon the human system, it is used for the most contradictory conditions—heat and cold, strength and weakness, health and disease. But the apparent life and vigor it infuses are but the false means of concealing its depressing effect. It deadens the sensibilities and ruins the intellect. It defrauds a man of his vitality and eventually produces the most deadly diseases. These baneful effects are likewise visited upon posterity. Investigation shows that if the offspring of non-drinkers, eighty-two per cent. are sound, while of those of inebriates only seventeen per cent. are healthy. Surely, this nation cannot remain indifferent to this treacherous enemy which is corrupting its youth, contaminating its homes, endangering the public health, and impoverishing the physical vigor of its people.

This direful traffic retards the production of wealth. It decreases producing capacity and throws upon the public the burden of poverty, inefficiency, the repression of vice and the punishment of crime. It violates the fundamental principles of commercial supply and demand. Instead of supplying the natural

wants of man, it aggravates his abnormal desires and subjects him to the havoc of vice and degradation. Thus he becomes a minus factor in the economic welfare of society, if not an actual burden. The argument is advanced that it lies with the individual to control his passions and thus preserve his strength and moral equilibrium. But what shall be done with the thousands who are slaves to the appetite, struggling to be free, yet tempted every day by the presence of the inviting saloon? No, it is not merely the appetite towards which efforts must be directed, it is the nefarious traffic itself at which we must strike. By reason of the vast pecuniary interests involved it has lost all regard for the higher virtues and every means is used to tempt the weak.

The liquor traffic makes the plea of being a great manufacturing and business enterprise and thus a benefactor to the country, while in reality it is the arch-enemy of economic, as well as social and moral interests. It does not promote but hinders civic welfare. It robs of their hard-earned wages the very ones upon whom the welfare of the nation rests—the common people. When a laborer spends his money for drink he receives no adequate return. On the contrary, his family is made wretched, the man himself is impoverished physically, intellectually, and morally, his position is imperiled, his money wasted. Where is the economic justification for the maintenance of such a national peril?

It cannot be said that the government is enriched by such a death-dealing traffic. The statistics of 1900 reveal these startling facts: the actual cost of the nation's liquor business, direct and indirect, reached the enormous sum of \$2,805,000,000. The revenue from the traffic for the same year amounted to \$170,000,000 or less than one dollar for every sixteen dollars of the cost. Is it not the height of economic folly to uphold such an enterprise? Yet this is the kind of economy for which the license parties stand. All the rewards purchased by this vast expenditure are crime, disease, and death. Is this the truth? Listen to the answer coming from that sage of all time, King Solomon of Judea, as it echoes and reechoes through the corridors of thirty centuries: "The drunkard shall come to poverty." Hear it from the thousands of men, women, and children, roaming the streets of the cities to-night, out of work, penniless, homeless, hungry, living lives of lust and

sin. Would you know the reason for this degeneration? From far and near comes the reply in tones of anguish: drink caused it all. When will America awake from her lethargy and open her eyes to the existence of this awful curse, which seeks to destroy the very foundations of her welfare and prosperity?

The sale of alcoholic liquors is either for or against the social welfare, and upon this proposition it must stand or fall. It has been shown to be inherently evil, in that it is injurious to the health, wealth, and morals of society, that it strikes at the very basis of civic welfare, and therefore has no valid reason for existence. Legal sanction only adds to the complexity of the problem. It is a principle of representative government that whatever a state or an individual does through the agency of another, the doer is held responsible legally, logically, and morally. When the state, for a sum of money, licenses and permits the sale of liquor. it becomes an active partner in the business. It sells its God-given birthright of civic purity, and the citizen who votes to support the system compromises his manhood. Behold the greatest paradox of the age! No sane man will uphold the traffic from a standpoint of ethics. Yet, cursed of God and man, it lives! Yea, prospers and rules! Having purchased for a mess of pottage its right to exist, it subsidizes the press, intimidates politicians, dominates political parties, controls elections, disregards the laws, outrages all decency, and defies interference.

But what shall be done, and how? The liquor traffic is criminal and should be dealt with accordingly. The best interests of American citizens demand its abolition. There can be no compromise. He who would try to regulate this evil should first try to regulate Mt. Sinai. The traffic has no constitutional defense. No man has an inherent right to sell intoxicants, is the decision of the Supreme Court. Then the only logical and complete solution of the problem is national and absolute prohibition. This is the only remedy assuring permanent results. It strikes at the very root of the evil, not only by condemning the retail business, but by placing the manufacture and importation of liquors forever under the ban of law.

Where is the power that shall make this final victory possible? American citizens, it lies with you—you, who cherish the right

and despise the wrong—you, who love the flag of liberty and justice and would die to sustain its honor. The responsibility cannot be evaded. Shall we heed the call? Shall we rise to this Godgiven opportunity and purge our fair land of this vile traffic? Or shall we compromise conscience, and be led aside from duty by the flatteries of demagogues, the lust of office, or the greed for gain? No; through the rifted clouds of sin and corruption is seen a star of hope. Public sentiment is growing. From the halls of learning is pouring forth an army of leaders filled with the spirit of patriotism and reform. The honor of American citizenship will respond to the appeal for righteous action, and under God, the glorious victory is assured.

#### THE NATION'S DRINK BILL.

Can the Nation Afford It? The annual drink bill of the United States, according to government statistics for 1904 (\$1,451,633,-379), is about one and one-half billion of dollars, or more than one-half of all the money in the United States.

This means that if all the money in the United States and the national drink bill were equally divided among the eighty million inhabitants, every person in the United States would have \$33.46, of which \$17.15, or more than half, would be spent for drink, or, the production of gold and silver in the United States would be sufficient to pay the drink bill of the American people only a month and a half.

Compared With Other Expenses. Some idea of the magnitude of the drink bill may be gained by comparing it with the amount spent for other things, or for the expenses of government.

One-Third More Than the Whole. Counting out women, children, and asbtainers, it is estimated that the drink bill is confined to thirty-five per cent. of the population, yet the amount spent in the United States for drink is a little more than one-half the total wages of all wage earners, salaried officials, clerks, etc., that is, less money is expended for food, clothes, and the necessities of life by all the people than is spent for drink by one-third of the people.

Unjust Distribution of Wealth. This means that other trades are not getting their fair share of the nation's income, since the

distillers, brewers, and saloonkeepers take the larger part of the people's income, leaving the smaller part to be divided among all other trades and lines of business.

Drink Bill Would Care for the Old and Educate the Young. The money spent for drink would meet all the net expenses of the government and not only pension the disabled soldiers and give an old-age pension of twenty dollars a month to all persons over sixty years of age, but would also provide for the education of each child in the United States from five to eighteen years of age.

Would Increase Postal Service. The two-cent letter rate and reduced postal rates have proved a great boon, enlarging business, uniting families more closely, and increasing the intelligence of the people through a wider distribution of papers and magazines. The money spent for drink would establish a penny postal and parcel rate and practically bring free mail delivery to every hamlet and farm.

No Value Received. But the tremendous waste does not stop with the money cost of drink. Our great national drink bill of one billion and a half dollars is made up of nickels and dimes, and each dime or nickel is not given for value received, but is exchanged for that which does not give happiness, health, or wealth. It is money taken not only from the drunkard and his family, but from the grocer, clothier, furniture maker, and all other trades and industries. It is a waste which touches all.

The Evil of Drink. Its chief mischief only begins when it has passed into circulation. It returns after many days in crime, disorder, disease, poverty, and all the abomination that drink causes. The expenditure of one and a half billion of dollars every year for drink menaces not only the one-third who drink, but all the people, since all the people suffer more or less from this evil. It is of grave importance to all whether this vast sum of money should or should not be spent in drink for a third of the people and diverted from its rightful purpose in feeding, clothing, and supplying the needs of all.

# DOES IT PAY?

A Common Error. The liquor industry is thought to enrich the government through the revenue derived from special taxes and

the license fees imposed upon the manufacture, importation, and sale of intoxicating liquors. The belief is common that these receipts are so great that the government would be seriously impoverished if the sale of liquor was prohibited.

How the Revenue is Divided. The United States receives a little more than three-fifths of the money. More than one-fifth is paid to the cities and towns as license fees, and the remaining fraction of a fifth is divided between the states and counties. For the year 1904 the whole amount of the income from licensing the sale of intoxicating liquors was for the United States, the states, counties and municipalities, \$230,810,124, which amount is used to help pay the running expenses of the government. But we shall see whether this is the clear gain to the nation which the people commonly suppose it to be.

Direct and Indirect Cost. The liquor bill of the country is usually presented under two heads, the direct and the indirect cost, the latter including items of added expense caused by intemperance, such as courts, jails, and charity.

Cost of Crime. All admit that one of the greatest causes of crime is drink. Eighty million dollars is spent each year for the convicting and care of criminals, maintenance of penitentiaries and jails, and the support of constables and police. The most conservative estimate charges one-half of this expense to drink, while authorities equally reliable say that four-fifths of the expense of crime is due to drink. This means that the government spends from one-sixth to one-fourth of all the money it receives from drink in the effort to punish crime committed by those who drink!

Cost of Public Institutions. The government also expends millions to build asylums for the insane and feeble-minded, hospitals, almshouses, homes, and orphanages, supporting and caring for the inmates at an annual expense of fifty-five million dollars. The use of intoxicating liquors produces fifty-nine per cent. of the insanity of the country and is one of the chief causes of poverty. The drunkards' children are often idiots and must be cared for in asylums built and maintained for this purpose. One-tenth of what the government receives from drink must be expended on those rendered unfortunate by drink.

Public Charity. Vast sums are spent for the out-door relief, or

support of the poor each year, especially during the winter months. According to the very lowest estimate, twelve million dollars are annually spent in this way to alleviate poverty caused directly by drink.

Dealing only with the government's share of the expenses of the crime, insanity, idiocy, and poverty caused by intoxicating liquors, we find that it costs the country from one-third to one-half of all the revenue received from drink to meet the expense caused by drink.

Cost of Private Charity. New York City alone uses annually ten million dollars in private charity. There is pressing need, hunger, and want in every village, town, and city. It is estimated that \$200,000,000 is annually given away in charity by private individuals, and according to the lowest estimate at least one-third of this goes to diminish the suffering caused by drink.

Cost in Bad Debts. Neglect of business by men of drinking habits is often a cause of bankruptcy, while it is well known that drinking men spend cash in the saloons and go in debt to the merchant. Many of these debts are never paid, and all prices would be lower if the merchant were not obliged to add to the selling cost of his produce an amount sufficient to cover this loss. The sober man who saves his money, is thus made the drunkard's proxy and must pay not only his own bills but also the drunkard's. The cost of these losses to the community is estimated at ninety million dollars every year.

Cost in Accidents. Employers of labor state that the drinker is more liable to accident than the sober workman. The danger to machinery, horses, and vehicles, agricultural implements, etc., through carelessness of drinking employes, is great, and the cost of intemperance through accident every year amounts to fifty million dollars.

Loss of Production. An investigation made by a large manufacturing concern in Germany showed an increase of ten per cent. in the amount of work done by their workmen when the firm had abolished their morning and afternoon recesses for beer. It is now regarded as a strictly scientific fact that even the moderate use of alcohol lessens visual and muscular power, so that the working man who drinks always accomplishes less than does the ab-

stainer, all other things being equal. Adding to this the loss of work by those workingmen who go on occasional sprees, of the great army of tramps and drunkards unfitted for work by drink, we have a loss that amounts to one hundred and twenty million dollars.

Support of Drunkards' Families. The support of five hundred thousand drunkards' families must be counted.

Indirect Waste. The waste through tobacco, gambling, and other evils traced to drink, brings the indirect cost of drink in the United States up to over six hundred and eighty-four million dollars, or, in other words, the use of intoxicating liquors costs the government and the people who comprise the government three times as much as all the revenue and license fees received from the sale of intoxicating liquors. It must also be borne in mind that the indirect cost of liquors is always largely borne by those who are sober, so that for every dollar of revenue derived from the people who drink, the people who do not drink must pay three dollars. Add to this the direct cost or retail price of one and one-half billion dollars spent for drink, which is virtually wasted, since neither the man who drinks it, nor society receives any value in return—and we find that strong drink costs the nation TEN TIMES THE AMOUNT RECEIVED AS REVENUE.

Does It Pay. From a mere money standpoint we may well ask, "Does it pay?" If heartache and suffering could be computed in dollars and cents, if dishonor and moral ruin had a money equivalent, if insanity, idiocy, disease and death could be estimated on a financial basis, we would have a still more just estimate of the real cost of the nation's drink bill.

# MANY SAY THAT PROHIBITION IS NOT PRACTICAL.

No doubt they are sincere in their utterances, as such sayings are as natural to the human race as it is for them to think. Therefore, we expect a diversity of opinion. Some are honest in their expressions; some are not. The reasons for this condition of the human mind are various and simply due to a matter of education, similar to the various religious beliefs, or, to make a comparison,

if there should be a committee appointed to build a bridge, they might agree that there was need of a bridge, but would differ regarding its construction.

All people, excepting anarchists, believe there is need of a prohibition bridge. While some believe that there should be a toll for going over the same, others believe that the passage should be free. To reason properly on this subject, we must consider why the prohibition bridge has not been built, and can only say it is simply due to disagreement regarding the way in which it should be erected.

As I have shown, all loyal citizens believe in the principle of prohibition where it applies to the legal side of establishing rights and the making of laws to protect one citizen from being imposed upon or injured by the other. Thereby the significance of the word prohibition is only the enforcement of law.

I know of no other reason why the great diversity of opinion in prohibiting the sale of liquor for beverage purposes is due to three causes, namely:

First—It is in politics.

Second—The profit that is derived from the manufacture and sale.

Third—The effects that the consumption of liquor produces on the consumer.

Without going into extensive reasoning on the subject, while I note with many they have different methods to regulate this one subject, the liquor traffic, I will meention some few reasons why prohibiting the sale of liquor is practical, the political side, the commercial side, the physical side, the moral side.

Before expressing my sentiments regarding the practical side of reasoning, that any question that enters into the injuries or benefits of mankind, is supposed to be governed by the majority. On the principle of the initiative and referendum this principle is ruled out of the two dominant political parties, whereas it should either be put to a test vote as by direct legislative vote. Let the people make their laws regarding the controlling of the same. But because this question is in politics due to the licensing of the sale, has deprived this question of its merits. Therefore, the Democrat and Republican parties fail to educate the people regarding

this one extensive commercial business, whereas they should have it ingrafted in their platform. We favor the licensing and sale of liquor the same as they advocate the gold standard and tariff questions and many other things which concern the happiness of homes.

The commercial side should be considered. This can only be ascertained by statistics of what it produces. The advantages and disadvantages to taxpavers and various manufacturers and merchants. This is every man's duty and he should be educated on this line, as the various States have passed laws compelling the effects of alcohol on the human system, taught in schools, and it is more important that a person of mature years should have a more thorough knowledge of the effects that alcohol produces on the system, than simply receiving their knowledge by seeing a person intoxicated who has imbibed too freely. This kind of education is largely due to the beginning of the license system, because of the evil effects. The next best thing was to regulate it by paying for a license for the privilege; therefore, whatever effect it produces, the consumer must be responsible for his own acts, whereas it should not be but the one that sold the license and those who make it possible to grant license, as the vender and the consumer are only acting because they are created so. They both apparently are unable to withstand the temptation made for them, due to our political system of licensing those who are employed and perform the act of licensing is similar to dealing in sin, as the outgrowth is simply of starting one into the business. This is similar to one starting in the electrical business; we cannot see the electricity but we can see its effects. We are unable to see the power that grants the license, but we are able to see the effects of licensing. Therefore, the whole business has become a great commercial business, as it were, dealing in sin, as those who are grinding out this power are dealers in the sin business and should put out their sign: "So much sin sold for \$500.00."

The moral side of this sale of intoxicating liquors is very far reaching. There cannot be any excuse for those who make it possible that a license should be granted by any political party, as they have an opportunity of doing otherwise, and for fear a worse result will happen, by supporting a license party, shows a weak-

ness and lack of confidence that by not supporting a license party, that their God in whom they trust, will guide the Ship of State aright, by withholding their support. The principle of prohibition is of God and a man must repudiate the principles and be one, as Christ or of Baal; as Christ said, "He that is not for me is against me." The same when He was cricified, and sin cannot be proportioned out to the numbers by each one bearing his fractional part and balance his account on someone else, as our civil laws hold each one responsible for his own acts, whether he be a bishop, preacher or layman.

To make my way of reasoning plainer, suppose a pronounced infidel will talk and plead a whole year the merits of infidelity and at the close of each year make a confession of his misdoings and take communion and then afterwards continues to preach and talk infidelity, and the next year repeat the same act, what confidence would we have in him regarding his profession?

To my way of seeing things in this twentieth century, there is but little difference between Judas betraying Christ for thirty pieces of silver and the present time. While Judas betrayed Christ through a love of money, we to-day betray His principles through the same motive. Why not make a test case of this great question by a popular vote and determine whether God or Baal shall prevail and whether the government shall continue to uphold the license question and receive revenue, or whether it shall abolish it and let it be controlled in the manner in which the government controls alcohol by denaturing it for mechanical purposes; why not the government control the liquor business for medicinal purposes only? Then the sayings of Christ will come to pass "On this rock I build my Church, and the gates of hell shall not prevail against it," thereby dissolving the partnership of the government between the brewer and consumer.

The above has been written along the line of the old maxim that we should look to that which will "Yield the greatest amount of good to the greatest number of people."

Anyone who is interested in this subject and should wish further and more detailed information regarding the same, can find it in an article headed "Liquor Traffic in Modern Civilization," in a book entitled "The Monitor."

# DARWIN THEORY REFUTED.

God created man in His own image, thereby it is acknowledged he is superior ruler over all other animals. If this was not so designed for a purpose, why did not nature stop with the lower animals, but nature does not stop there, but continues on until it produces the highest order of animal creation until the man-animal says, "What is man, that He is so mindful of him?" Then the same man-animal inquires where is God? This is the strongest evidence that there is a Creator, and the thought itself is a proof that there is a supreme power to make a being to reason where is God that I may go and find Him? If he knew that, he would be equal to God in knowledge, and there would be as many Gods as there are people. But He made man to know so much and no more, and this limitation of knowledge is confined to the animal. The man-animal reasons from whence he came and whither he is going, fixed by the law of affinity and attraction one for the other. It is an evidence of man being created of God. Man was perfect in all his parts when he lived in a cave as he is now. He had the inherent qualities in him to develop, or he would not be what he is to-day. No other animal in creation has been given such inducements, and if an animal should be taught some tricks, it is done by the man-animal while climate may have something to do in changing the color of the animal, it does not interfere with the brain; the change is only a creation that way made that way for the comfort of the animal.

While there are many different races of animals, they are all created in a climate adapted to that clime and retain their identity as that specie of animal and no development in the way of intellect on their part. The same can be said of man. If man had not risen to the state of perfection, it is no fault of God's, as He created him as perfect as could be without making him equal, and this God could not do while in the form of an animal. But when the animal becomes separated by death, then this is possibly evolution

and will become wise as his Creator. This proves that everything created is made perfect, and man being the nature of God, when he allows the spiritual to control the animal, the same desire with man is to make as near perfect as possible. This is a proof by the great advancement that has been made in Christian nations toward perfection.

All animals before their birth, as well as man, are provided with hair on their bodies where it will be most needed, and a tough skin on their hands and feet in event for what they have to do. This provision they have no knowledge of. If man was deprived of them, he would know it, and would question the wisdom of his Creator. This proves there is power in space which is not only applied to man but all creation beside.

The invisible power is greater than the visible power. We cannot see the wind, but we see its effects. We cannot see electricity, but we can see the effects. We cannot see the heart beat, but we see the effects. We cannot see a thought, but we see the effects. If, by a thought, we can make something out of something, the unseen has power to create something out of nothing.

If you do not accept this, we repudiate that there is a God. The more that man produces something that is good, the more he is like God and has the power of God to extend his use, and as man has power because he is a bundle of the elements that exist on the earth. If the elements out of the earth, such as air and water electrified by the elements, his whole being is likened unto an electric motor which is put in motion by the touch of a button. As no man has any doubt of his knowledge to know there is an element of electricity, no one has been able to know of its component parts. But we have been made to know God with our five senses, that there is supreme power that can produce life and never makes a mistake in creating animal life or vegetable.

God had a purpose in making man to be ruler over all animals. There would be but little pleasure to God that He had made animals, if he had not made man, and it afforded God the same pleasure to see man develop that it does for man to see his own offspring develop.

A child is not supposed to know its parents only as it is told. Neither are we to know God only as we are told. The mind of

man is only the spirit, and as God is a spirit, then why should we not be reasonable to commune with God, as it would be as an individual, as both must have a thought before they can act. If man had not been created by God, then there would be no God, as man is the only animal that is capable of knowing of a God, and when people know more of electricity they will know more of God and of the origin of life, as it is evident that life would be impossible. The more electricity that the system contains, the greater will be the activity and seem more like his Creator. In this way, while attempting to produce something to be a non-product, is of the animal; therefore, the distension in their creation is the reasoning power. This gift alone should be sufficient to prove that there is a Supreme Maker who possesses reasoning power. Let those call it nature, or what ever name they choose; the same privilege should be accorded to the power that has power to create and produce animal life in whatever form He may choose, without following out any one man's theory, that man must have came into existence through evolution from an ovster, thence to a monkey and then to man.

## WILL RELIGION AND POLITICS CONSISTENTLY MIX?

In a true sense they will not, but at the present time the whole religious world is making the attempt to do so.

We have in the Methodist Episcopal Church bishops who believe the best way to advance Christ's Kingdom is by staying with the Republican party, thereby securing large amounts of money by being allied with the said party. They must think the same acts as a reciprocity, as the word is so applicable to conditions, as when James G. Blaine, in a manner, coined a word to suit the tariff conditions. The same principle is prompted by the Bishop being connected with the Union League, where \$50,000 worth of liquors are sold annually, thereby money will be secured by a wealthy class and the churches established, and will continue to increase the party principle, which believes in licensing saloons, as a sample shown by Bishop Potter singing the Doxology in the opening of a saloon, and then vote with a party to continue it.

Bishops of the Catholic Church believe in the principle of licens-

ing, the same as the Republican party does. The Catholic priest takes the money from his parishioners who have sinned, but they go and sin again, probably in the same manner. So with some Methodist Bishops who take money from the Republican party, but the party goes on licensing the saloon just the same. They forget to follow out Christ's example who told the woman at the well to "go and sin no more," and who also says, "He that is not for Me is against Me. Come ye out from the world and be separate."

It appears that the whole world is a vast condition of reciprocity. It is evident to the religious world that it must come to the principle of the things that belong to Cæsar should be rendered to Cæsar, and the things which belong to God should be rendered to God. When this is done the problem will be solved as to why all religions are on the decline and having such a hard time to get people converted by such unfavorable conditions, and yet that is Senator Dolliver's only recipe for the evils existing to-day. Did not he know that the larger part of the people have nothing to give thanks or praise for? They are not like the birds that warble their notes of praise to their Creator. Many of them come to such a pass that they prefer to die, rather than to live, and they commit suicide. Is it any wonder that a certain religious denomination believes in Purgatory? Many are inclined to believe in it because of its need, for the greed of man is so great that there is but little opportunity to prepare for the next world. He is kept quite busy trying to prevent others from stealing what he has of this world's goods.

The Scriptures tell us that God will supply all our needs, if we trust in Him, and I would sooner take my chance on such promises than to rely upon those who make it their business on earth to get people out of Purgatory. Like one of those parishioners who went to his pastor to ask where his brother was, and was told that he was in Purgatory up to his neck; he gave him ten dollars to get him out. He went again another month later, to know how his brother was, and was told that he had succeeded in getting him out as far as his waist; then he gave him another ten dollars. The third time he went he was told that he had succeeded in getting him out to his knees "Well, sir," he said, "I will let him jump out, for he could always jump farther than I could."

This class of worshippers are holding political offices to the number of hundreds of thousands. They place their church before everything else, and take good care to work politics and religion so they will mix and would apparently continue to conduct national affairs on the same principle as they did before the Christian religion was established.

By this, they compel the Protestant people to give attention to politics first, and until the Protestant Church learns the secret how to protect themselves from this prevailing influence of licensing things that are sinful, by imitating the Roman Catholic Church, they both will continue to decrease, as they have for years. Instead of expecting the church to bring about so much reform, let the reform begin at the seat of government with the Republican party, or let it be buried, for its usefulness in helping the common people. Therefore, there is need of a party to protect them who are the Lord's own, as there cannot be but one standard of all religious worshippers, the same as gold is the standard for the commercial world, so the religion that Christ taught is the only standard.

## THE POLITICS TO MAKE THE MAN.

It is impossible to produce such men as the nation needs with a party that caters to the wishes and desires of the Roman Catholic Church, or by a party that receives its support from that class of people who support a party that supports the saloon; hence, there must be a new party or a new race of people. According to the last astronomical report we are the only planet inhabited. Whether this be true or not is a question, but the Creator of all the universe knows all things and His purpose is to make men happy, and if there are not other worlds inhabited, He has to decide. For this reason it is easily proven that the majority of men are not happy. If all the conditions of men were divided, life would not be worth the living; therefore, it would be useless to create other human beings on other planets without a Purgatory for those who become shipwrecked would need to go there to get purified, as there would be so much graft that it would keep the redeemed employed all the

time helping the unfortunate out, and it might be that graft is so deeply rooted in human nature that the same would be practiced there, making a charge for assistance rendered.

Those interested in this subject will find more detailed information in "The Monitor," beginning with page 43.

#### THE ABDUCTOR AND ABDUCTED.

At the present time there has been another sensational occurrence in the abduction of Frederick Muth, the abductor being John Joseph Kean, of Philadelphia.

While there has been much cause for excitement in the natural order of the present day, it would make opportunities for the various newspapers to supply the human race what they desire—something sensational—and for seven days the same made a harvest for the newspapers, no doubt running into an additional million of copies, and as sometimes said, it is an ill wind that doesn't blow fair for someone. And as this abduction has occurred, why not make the attempt to fill the morbid curiosity of those who are eager to learn simply of such a peculiar mode to secure money other than let the important circumstances go by without any further investigation and the public receive no benefit from the occurrence.

Whether this depraved act was due to heredity or whether it be as some would have, there must be a black sheep in every family, or whether it be because of environments, or whether it be due to the physical constitution of the cranium, thereby affecting the brain, or whether it be due to the use of narcotics, either opium, tobacco or liquor. It has been clearly shown that he did not lack any ability of quickness and perception of business ability either in shrewdness in the case of abduction. Therefore, this incident made an excellent opportunity for the phrenologists, the scientist and the psychologist, the moralist, the reformer, as the eccentric acts of Kean's is an important matter of investigation of the whole nation is interested in making discoveries of the same. This will apply to the business world, the investigation that they may profit by their mistakes, as many daily papers reaped a harvest due to the same. Could they not well afford to select a committee to in-

vestigate the most likely thing in the abductor's life that caused him to do this rash act. If the various presses do not wish to bear all the expense of the committee, it would not be any more fair for the city of Philadelphia to appropriate a sum, as she seems to have more than her share of these characters. And if abduction becomes profitable to the public, they might possibly happen more frequently, as there are others.

To assure the committee, I might suggest for them to first ascertain his habits when a youth, and if his first downward step was due to tobacco in some form, and then a desire for liquor. If they cannot do this, should they desire, let them investigate his religious belief, and if the same be of such, the offering of a sacrifice of money to some one who is supposed to have power to forgive sin, while here on earth, that may have had something to do with his committing the crime.

If you should be unable to solve the problem, I would advise that you add to your committee a phrenologist, who might develop a new clue that the problem could be solved, thereby the animal propensities prove too powerful for the spiritual. If you should be unable to decide, I would advise you to keep the committee intact and at his death have a medical doctor to dissect the brain and ascertain how near it resembles that of the normal man, as designed by the Creator. And if because of the use of narcotics the brain had become impaired, so that "As a man thinketh, so is he," and if the brain had been injured by the use of narcotics, naturally we could not expect better things to have happened.

In reading an account of the boy's captivity regarding Kean's supplying the child with food and drink, which stated the boy liked beer, as he drank some at home. If this be true, it would cause one to think, supposing the same practice be continued until he becomes a man, is there much possibility of becoming a man similar to Kean? If not in abduction, it might in crime as bad, thereby verifying the Scripture: the child's acts would bring the father with sorrow and gray hairs to the grave. Supposing Fred. Muth, or some other boy should have drank from the hand of some saloonkeeper and had died. It is probable the daily papers would scarcely have made a note of the occurrence. Where would be the difference, in the crime or the sin of the same, if Kean had

doped Fred Muth with laudanum to keep him quiet and he had died? The principle of abduction is the same.

They both do it for money, or suppose a boy should contract the habit of cigarette smoking or the use of tobacco in any form and by contracting the same it should cause him to contract a habit of intoxicating liquor, thereby the loss of life should occur, is not the crime in a moral sense as great as though Kean had murdered Fred. Muth? As in either case they were committed for the love of money.

Sin is sin, whether it is developed instantaneously or whether it takes five years for it to develop. It is simply a growth of cause and effect that prompted Kean to abduct the boy. To make the comparison plainer, habit is causing more crime than all other evil propensities of the human race. Let those who are interested make note of the daily occurrences of the many accidents and other assaults and we would find that seven-eighths of all such is due to the contracting of a habit of the name narcotics.

To inform the public to the extent they are controlling the American people, the writer observed on a Sunday afternoon that out of fifty persons passing on the street, forty-five were smoking. Also the writer knows of a saloon, from eight A. M. to five P. M. there were 1240 persons passed in and out on a Sunday. This statement should create an interest, and if there are those desiring to be better informed, they may receive much information from a book entitled "The Monitor," as the first chapter explains how environments are the first downward step of boy or man.

# CHRISTIAN SCIENCE REFUTED.

The word "science" applied or connected to Christianity is where this profession makes a success and is the most catchy word to delude those who are not in the habit of doing their own thinking, and let other people think for them, thereby accepting the principles without reason, but to disabuse the thought in the mind of those so inclined to accept this are of divine healing first. There cannot be any art applied to the human system in the way of being healed or cured by the mind, as the art applies to mechanical and chemistry. Therefore, you cannot add to or take from yourself only what has been created within you, and if there is any benefit received by the practicing of the mind controlling the human system, thereby your physical condition is improved. It is only an advancement in knowledge like unto other knowledge we have acquired by adding knowledge to knowledge and there is and always will be a class of people ready to take advantage of people's ignorance. The possibility of their latent powers that all are possessed with for a money consideration, as we now have teachers and instructors of this art and science, such as Mrs. Eddy, Elijah Dowie and other prophets, and if one wishes to investigate they will see the whole principle of Christian Science has been prompted because there is an opportunity for someone who is shrewd enough to make money. Because of such, it is only natural to the human race to seek for knowledge and to assist those who have taken on themselves to acquire money. This way of taking the name of Christ to help them in so doing is where the injury lies in the practice of this so-called art. It is ignorance on the part of those who have joined this religious order of so-called scientists, that the applicant desires and assents it is the common heritage of man, while he remains in ignorance as to what he should do to care for his body, and many of those who join rely upon divine part to cure all their ills, and in many cases where there has been an accident, sooner than to destroy their faith in

the claims, their leaders who know better that a chance to recover, as it is doubtful in adhering to the principles of Christian Science for fear they would lose confidence in the claims, therefore they will practically gamble on a person's life sooner than to employ a physician to cure the member, thereby jeopardizing life, because we, as a Republican form of government, allow all such who make a profession of any religious creed to be allowed to worship according to their faith. This was the Mormons' strong fort, but by education and exposure of such they failed to increase. Their past success is due to the fact that they possess an unusual amount of hypnotic nature and the power to know how to maintain their members by making the religion a liberal allowance, most any thing so they pay their tithing, thereby the Christian Scientists imitate the Mormons to hold their followers together by building a large temple similar to the Mormon temple, which, in itself, is sufficient to delude many. I have only made these comparisons because a certain knowledge I obtained by a few days' visit to Salt Lake City on my way home from the Pacific Coast. If one should be interested to know more regarding the Mormons the reader will find many interesting topics regarding this class of people published in a book entitled "The Monitor," of which I am the author. Also an article written by Dr. Buckley, published in The Christian Advocate.

To verify my sentiments that there are others of the same opinion regarding Christian Scientists, I would insert an article published in the *Literary Digest*, which speaks for itself:

# CHRISTIAN SCIENCE AND THE RELIGIOUS PRESS.

Although *The American Israelite* (Cincinnati) refers to the new Christian-Science Cathedral in Boston as "the grandest monument erected to human gullibility that the world has ever seen," and *The Watchman* (Baptist, Boston) asserts that "among all the religions of the world, Christian Science stands alone as a religion in which the element of self-abnegation is wholly wanting," the tendency of the religious press as a whole, in their comment upon the dedication of the new cathedral, seems to be to look for the truth rather than for the error embodied in this young and remark-

ably flourishing sect. The Watchman further points out that the uninitiated reader, to whom Mrs. Eddy's book is "illogical, incoherent, inconsistent, and obscure," finds himself entirely at a loss to account for the unquestionable fascination which her teachings exercise on a large number of people. It suggests, however, three factors which may contribute to the popularity of Christian Science. These are: "The promise it holds out of relief from pain and sickness;" "the deliverance it gives from an uneasy conscience;" and the charm of "its hazy mingling of Christian terms with pantheistic ideas." On the other hand, The Congregationalist (Boston) explains Mrs. Eddy's success by the statement that she persuades people "to make their venture with God." It adds:

"Until that is accomplished, nothing really counts for much in the life of the would-be Christian. Her philosophy may be crude, her logic laughable, many of her facts no facts at all; but at least she requires and secures the coming face to face of God and the individual human soul and a venturing of faith which finds expression in daily life. If we had no higher thought of spiritual power than that of some vast and everywhere present force, ready to flow in where the will of man affords it an opening, the first condition of utilizing that force would be to open the doors of the soul to give it entrance—in other words, to venture upon it, as the chemist ventures upon chemical forces and the machinist upon mechanical forces. And here is just the point where all the churches stand in constant danger from pure intellectuality or the inertia of fixed tradition. Joy and enthusiasm are fruits of the personal experience which comes of venturing with God."

The Banner of Light (Spiritual, Boston) also has more of praise than of criticism for Mrs. Eddy's cult. We read in part:

"With fact, reason, and logic against their teachings, they have been able to objectify in spontaneous generosity, in orderly self-sacrifice, in well-ordered lives the very truths we hold in common, and in most particulars they seem to lead us all. Any teacher or organization that can find nothing but bad grammar, poor logic, poor Christianity, poor science in this movement for health, happiness, and the joy of adjusted lives, must bring forward something more appealing to this pain-ridden world than a cold-carping criticism before Christian Science will find in such a worthy rival."

Even the New York *Outlook* protests against the dictum of *The Times* that the followers of Christian Science "are victims of what the Schipture calls 'strong delusion, that they should believe a lie.' To quote *The Outlook*:

"What has given Christian Science its votaries is not the delusion in it, but the truth in it. The remedy for the delusion is the discovery of the truth, not the indiscriminate condemnation of both truth and error as an unadulterated lie.

"Christian Science was born out of a materialistic age; an age which regarded man as a mere mechanical machine, his diseases mere disorders of the machine, medicine a mere repairing of the machine. It was born out of a rationalistic age; an age which confounded dogma with faith, which refused to look at the things that are unseen and eternal, and endeavored to content itself with deducing the things that are unseen from the things that are seen; which condemned all mysticism and glorified the scientific method; which for realization of a present immortality offered a probable hypothesis of a future life, and for personal fellowship, with God an argument from creation for a hypothetical creator. It was born out of a legalistic age; an age which forgot that Christianity is curative and imagined it to be a mere new form of law; which passed by the text 'The Son of man came to seek and to save that which was lost,' and declared that all Christianity is summed up in the two commandments, 'Thou shalt love the Lord thy God with all thy heart' and 'Thou shalt love thy neighbor as thyself.' Christian Science is a reaction and a protest against this trinity of errors. The truth in Christian Science is its threefold affirmation: First, that man is not a machine, but a living spirit, and his body is the servant, not the master, of the spirit; second, that spiritual truth is not merely mediately discoverable by a scientific process, but immediately and directly known by spiritual vision; third, that Christianity is not merely a new interpretation of an ancient law of life, but a new power to heal, to vivify, and to endow."

Of the errors of the sect the same publication says:

"The errors of Christian Science appear to us as clear as the truths for which it stands; and they appear to us to be fundamental errors, which tend to produce in the church a spirit of senti-

mentalism and effeminacy, when it preeminently needs a clear intelligence and a vigorous virility.

"Man is a spirit, and the spirit is the master, not the slave, of the body. But the body is real. It is not an imagination which the spirit has created, nor a shadow which the spirit has cast, nor an emanation which the spirit has produced. The notion that it is unreal, and that all its aches and pains are but 'mortal thoughts,' to be banished by thinking that God is Love, is a revival of a long-buried pagan or half-pagan gnosticism. This notion is sufficiently refuted by the fact that no Christian-Scientist with the thermometer at zero conquers the mortal thought of cold by a counteracting thought; he warms his house like the rest of us."

## THE CRIME OF NERVES.

This article appeared in the *Camden Outlook*. The same expresses my views regarding the prevention and cure of the ills of mankind, and if practiced, Christian Science would have no place as a means to a cure:

No one is himself when his nerve centres are exhausted, whether from excessive use or from lack of proper food. The quality of one's thought, ambition, energy, aims, and ideals, is largely a matter of health.

Who can estimate the tragedies which have resulted from exhausted nerve cells? Many crimes are the result of abnormal physical conditions consequent upon exhaustion. Men do all sorts of strange, abnormal things to satisfy the call of these exhausted tissue cells for nourishment. They try to restore them by drink and other kinds of dissipation.

If it were possible for the people of this country to follow the laws of health for six months, it would change the entire condition of our civilization. The unhappiness, misery and crime would be reduced immeasurably, and the general efficiency would increase marvelously. Ignorance of the laws of health is responsible for a large part of the ills we suffer.

It seems strange that we should spend so much time and money learning about a hundred things which we shall never use practically, but which are, of course, of great value as discipline, and almost wholly neglect to find out what we are ourselves. It is really an insult to the Creator, who has fashioned us so marvelously, that we should not spend as much time studying the physique which it has taken Him a quarter of a century or more to bring to maturity as we would spend upon a single dead language which we know we shall never use except indirectly.— Selected.

# ROOSEVELT'S POWER TO PREVENT.

Too many of our American citizens have an indefinite idea concerning the methods by which our government can be divorced from the whiskey business and drunkard making. Here is a simple statement of what could be done in the matter of federal action and legislation:

As the President of the United States has full authority concerning the regulation of the drink traffic in certain districts and departments of our government, he can act, if he wishes, as follows:

- (a) He can close every dram shop in the Philippines and other insular possessions, and reduce to a minimum gambling and the social vice now under federal protection.
- (b) He can abolish saloons from military and Indian reservations, including national parks, soldiers' homes and all other government property.
- (c) He can enforce the liquor laws of the District of Columbia and drive the illicit saloons from Washington.
- (d) He can demand a strict observance of the canteen law and enforce its every provision in all forts, arsenals and camps of the United States army.
- (e) He can appoint as judges and district attorneys those citizens only who by sobriety and faithfulness to their oath of office will enforce liquor laws and bring violators to justice.

The Congress of the United States can divorce the government from legal drunkard making by the following legislation on this special subject:

(a) The repeal of the internal revenue law, passed only as a war measure, which (1) Compels every American voter to become

a shareholder in the distilleries and breweries; (2) Receives as a government the greater share of the profits from the manufacture of liquors; (3) And permits the federal authorities to issue liquor licenses to citizens of any State, city or town regardless of the prohibition laws therein.

- (b) By the repeal of the license law of the District of Columbia and thus make our national capital a city free from the legalized saloon.
- (c) As Congress prohibited polygamy in the territories, so it is possible to prohibit the drink traffic in all territories including Alaska, which for several years prior to 1899, when Congress repealed it, was blessed with a prohibition law.
- (d) It can prevent the interstate commerce of liquors for beverage purposes, especially for shipment into prohibition territory—a law generally demanded but not passed by the last Congress.
- (e) It can prevent the exportation of intoxicating liquors from our country and the importation of such liquors into the United States so far as is possible without violating any treaty obligations.
- (f) It can prohibit the manufacture of intoxicating liquors by individuals and introduce a change of policy providing for government control and the manufacture of liquor by the government, its sale regulated as a poison, and to be used only for mechanical, scientific and medicinal purposes and in the arts and manufacturers.

# ARE INTOXICATING LIQUORS AND TOBACCO A A DISEASE OR A LUXURY?

If so, should it not be declared a nuisance, thereby abolishing it by law? To reason properly on this subject we should consider the physical part of man, as he was created, and has remained ever since, unless he has contracted a disease. As man was created perfect and all nature demands perfection, and if not interfered with will continue to remain and restore itself back to perfection. This is shown in every form of creation; it is also shown in every form of life, and if it does not develop into perfection, it is diseased. If in the vegetable, it may be diseased at the root, or have some blight that interferes with being supplied with sap or

fluids it obtains from the soil, thereby the disease affects the same. If a person becomes inoculated with the poison of tobacco, causing him to expectorate and throw off these fluids known as saliva, which nature intended to be retained in the body to assist in digesting the food, the same will hinder nature's work of digestion, and he produces a blight which hinders perfection in some form, either mentally or physically, as the effects are sure to produce some deterioration on some of the organs of the body, either the heart, eye, stomach, kidneys or the liver, the same producing constipation by the lack of nature-fluid by exciting the saliva glands, thus becoming a victim to one or the other of these diseases. Some may say, "How can it be a disease when it is a luxury?" We might reason on this line that the deception of luxuries is that you do not distinguish the difference between the natural wants and the forced wants, as it dictates what the subject should do, and if he refuses to obey there is trouble with his nervous system. This he calls luxury, but he is really subject to the demands of tobacco or intoxicating liquors.

Those who do not desire to obey should go to the Christian Scientists, perhaps they might cure one of the tobacco disease by thinking there is no such a thing. But as science has been slow to discover a cure or what produces the phenomenal effect of tobacco which causes a man to commit an act which he would not have done had he not used it, I can only attribute this to that narcotics are unnatural, and unlike any other substance which supports the body, and the person that makes the attempt to test the truthfulness of the Scriptures where it says that you cannot add to yourself one jot or tittle, we suppose the Scripture was written by inspiration. Further knowing that man would defile his body, and sooner than to attempt a cure or abstain from it, a prophet, in his writing, says: "He that is filthy, let him be filthy still." As it is in this day and generation, man will chew and spit and make himself appear filthy to others and not to himself; and if he should swallow it, it would cause him to vomit or he would die from the effects. He will also blow smoke from his mouth and nostrils and call it a luxury, and imagine it makes him look dignified, and if his wife should contract such a disease he would likely apply for a divorce. When an article has become so extensively used and has not found any benefit and nothing but injury, should it not be declared a nuisance and let it come under the law in the Board of Health? Let it be tried by our courts of justice or by some mock trial. There could be plenty of witnesses to testify that it is a nuisance, and that it had been tolerated too long, and the only reason that either tobacco or liquor are tolerated is because of politics and has become a great annoyance to the millions of homes.

The enormous amount used may cause some to think it is useful and essential and should be manufactured, but it is to the contrary. It only shows how man can become a slave to a thing that the system has no desire for and is unnatural to like either tobacco or liquor any more than it would be for the various animals to desire it. If this is not so, we would crave it from our birth, and as we advance, age has nothing to do for the craving for such. It is all due to tampering with them, as there are millions who have no desire for them. The tobacco habit is simply a comparison to a beautiful herb in a garden. The mother says to the child, "Do not touch it, or you will get poisoned." By saving this she starts a desire in the child to touch the herb because he sees others going up and partaking of its leaves; and the more he does it, he inoculates himself with the poison leaves, and the more he tampers with it the more his system becomes poisoned, and the only relief he gets is temporary by resorting to the same thing that poisoned him. There is no difference regarding the poison, whether it be on the surface or internally. They both have to be attended to to allay their irritation. The surface poison is temporarily allayed by rubbing the injured parts; thereby call it pleasure and apply the herbs that poisoned you. The more the system becomes poisoned internally with it, the greater the so-called luxury, the more your nervous system is affected, the greater the pleasure to allay them.

This being true, would it not be as consistent for one to eat green apples, that he might have a pain so he could take some medicine to be relieved of it? Thereby the relief from pain would be a luxury.

Would it be a luxury when the boy or man attempts to add anything to himself whereby he may receive greater enjoyment? Is is not evident that he is trying to improve on his Creator? If it can be proven he has succeeded, then we might advise him to ac-

quire the use of liquor and opium, then he would succeed in arriving to a condition of superlative happiness, but all the past history proves to the contrary that the more physical desires a man has the more dissatisfied he becomes. There is mental desire of anticipation. If all were gratified they would soon prove an affliction. Suppose a farmer on his way home from market should give a person a ride, and the person should insist on him smoking a cigar and he contracted the habit; would the habit make him a happier man by having contracted the disease, as it should be termed that pure and simple, as it is a blight, and he afflicted his body to make the demand of an unnatural intruder. Suppose, in the course of time, he takes in another man to ride who likes intoxication. The man says, "Let us stop at the saloon and get refreshed." He takes his first glass. He afterwards continues to stop every time he passes the saloon. Has not the man caught the saloon disease? And if he continues to supply the demands of the diseased stomach, which he forced upon himself by drinking of a mixture of a decayed substance, which naturally produced a diseased man, as all medical doctors could show a photograph of the anatomy of man and his stomach in the various stages of a diseased stomach produced by the use of intoxicating liquors. Then why should man, the highest order of God's creation, defile his body in attempting to derive pleasure from a decayed substance, as the germ has to die because man wills it should for money? He makes from the poison of the still, instead of letting the miller use it for what it was intended. Therefore, reason tells us that all decaved substances are unfit for man to take.

God created certain birds and animals as scavengers to eat up decayed matter and never intended man should do it, but He did intend that man should enjoy the pure, unadulterated water or a temperance drink, such as lemonade, etc. But if you let nature's decay act upon the lemonade, it would also produce a disease in the stomach, thereby afflicting the whole body and the brain, which might produce the same effect upon anyone as the following tragedy:

If our scientists would give more thought and attention to the spirit of a decayed substance entering into the body, sooner the problem will be solved as to how to control the human race.

#### A TERRIBLE CHARGE.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded courtroom, and every person waited in almost breathless expectation for the answer to the Judge's question.

The Judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive when the prisoner was seen to move, his head was raised, his hand was clinched and the blood had rushed into his pale, careworn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and I now ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the awful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain nor to condemn the verdict of the twelve good men who have acted as the jury in the case, for their verdict is in accordance with the evidence.

"But, may it please the Court, I wish to show that I AM NOT ALONE RESPONSIBLE FOR THE MURDER OF MY WIFE!"

This startling statement created a tremendous sensation.

The Judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused for a few seconds, and then continued in the same firm, distinct voice.

"I repeat, Your Honor, that I am not the only one guilty of the murder of my wife. The Judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God,

and will have to stand with me before His Judgment Throne, where we all shall be righteously judged.

"If it had not been for the saloons of my town, I would never have become a drunkard; my wife would not have been murdered; I would not have been here now, ready to be hurled into eternity. Had it not been for those human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the State.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against reopening the saloons of our town. One half of this jury, the prosecuting attorney on this case, and the Judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were reopened, and have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The Judge made a motion as if to stop further speech, when the speaker hastily said:

"No! No! Your Honor; do not close my lips; I am nearly through.

"I began my downward career at a saloon BAR—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another BAR—the bar of justice, and now the law-power will take me to the place of execution and hasten my soul into eternity. I shall appear before another BAR, the JUDGMENT BAR OF GOD, and there you who have legalized the traffic will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied,

irresponsible condition, have murdered ONE—but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind; but God Almighty's truth.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me, before God and man, for the murder of my wife.

"Your Honor, I am done. I am now ready to receive my sentence, and be led forth to the place of execution. You will close by asking the Lord to have mercy upon my soul. I will close by asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."

#### MADE BONFIRE OF TOBACCO.

Writing of a South Jersey camp meeting, which is held at Seaville, a correspondent says:

As I drew near it was plain that a bonfire was in preparation. The chief figure in the strange proceeding proved to be Rev. E. A. Wells, of Erma. The reverend gentleman was placing on the pile in alteration lots of broken boxes and plug tobacco and cigars.

On inquiry I learned that a country merchant by the name of A. M. Woolston, doing business at Fishing Creek, a member and official of the Methodist church located there, was supplying the tobacco for the fire.

It appears he had been to camp meeting and in a holiness meeting experienced new light on the question of the sale of tobacco and had decided to devote his present stock to the flames. I was told that as soon as the vision came, he wrote to his wife, who was keeping store while he attended camp, to nail up a sign, "No more tobacco sold here," and he intercepted a consignment of the offending weed, sending it back to the city.

After a liberal supply of kerosene was poured over the lot, Mr. Woolston himself applied the match while Mr. Wells led the campers in the hymn, "The Dearest Idol of My Heart." While some few lovers of the weed stood by with mute mouths saying to themselves, "Why this waste." His wife is yet to be heard from.

# THE CIGARETTE.

This article appeared in the May, 1906, issue of Success Magazine



No words can tell the cigarette story so graphically as the pictures on these pages. I advise every cigarette victim to have his photograph taken every year and put side by side in a frame in his room, where he can see the gradual, fatal deterioration in himself from year to year. If this does not startle him and bring him to his senses, no preaching will ever do it, for the pictures will be a sermon more eloquent than ever came from any pulpit.

I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blighting, blasting effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; because it blunts the sensibilities and deadens the thinking faculties; because it kills the ambition and the finer instincts, and the more delicate aspirations and perceptions; because it destroys the ability to concentrate the mind, which is the secret of all achievement.

The whole tendency of the cigarette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It

blights and blasts both health and morals. It not only ruins the faculties, but it unbalances the mind, as well. Many of the most pitiable cases of insanity in our asylums are cigarette fiends. It creates abnormal appetites, strange, undefined longings, discontent, uneasiness, nervousness, irritability, and, in many, an almost irresistible inclination to crime. In fact, the moral depravity which follows the cigarette habit is something frightful. Lying,

cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the lines are its general results.

Magistrate Crane, of New York City, says: "Ninety-nine out of every hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by yellow cigarette stains. . . . . . I am not a crank on this subject, I do not care to pose as a reformer, but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have arraigned before you boys hopelessly deaf through the excessive use of cigarettes, boys who have stolen their sisters' earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, you can not help seeing that there is some direct cause, and a great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and destroy all moral fiber."



He gives the following probable course of a boy who begins to smoke cigarettes: "First, cigarettes. Second, beer and liquors. Third, craps—petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, state prison."

Not long ago a boy in New York robbed his mother and actually beat her because she would not give him money with which to buy cigarettes. Every little while we see accounts in newspapers all over the country of all kinds of petty thefts and misdemeanors which boys commit in order to satisfy the cigarette mania.

Another New York City magistrate says: "Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. To-day, from a reliable source, I have made the grewsome discovery that two of the largest cigarette

manufacturers soak their product in a weak solution of opium. The fact that out of thirty-five prisoners thirty-three smoked cigarettes might seem to indicate some direct connection between cigarettes and crime. And when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand. Opium is like whisky,—it creates an increasing appetite that grows with what it feeds upon. A growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whisky, too. Tobacco is the boy's easiest and most direct road to whisky. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental, and moral harm is slim, indeed."

Young men of great natural ability, everywhere, some of them in high positions, are constantly losing their grip, deteriorating, dropping back, losing their ambition, their push, their stamina, and their energy, because of its deadly hold upon them. If there is anything a young man should guard as divinely sacred, it is his ability to think clearly, forcefully, logically.

#### NICOTINE IN THE FROG.

Dr. J. J. Kellogg says: "A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected

half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown, and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill the boy? It does kill him. If not immediately, he will







die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as a natural result of chronic nicotine poisoning."

A chemist, not long ago, took the tobacco used in an average cigarette and soaked it in several teaspoonfuls of water and then injected a portion of it under the skin of a cat. The cat almost immediately went into convulsions, and died in fifteen minutes. Dogs have been killed with a single drop of nicotine.

#### KILLED BOTH.

A young man died in a Minnesota state institution not long ago, who, five years before, had been one of the most promising young physicians of the West. "Still under thirty years at the time of his commitment to the institution," says the newspaper account of his story, "he had already made three discoveries in nervous diseases that had made him looked up to in his profession. But he smoked cigarettes,—smoked incessantly. For a long time the effects of the habit were not apparent on him. In fact, it was not until a patient died on the operating table under his hands, and the young doctor went to pieces, that it became known that he was a victim of the paper pipes. But then he had gone too far. He was a wreck in mind as well as in body, and he ended his days in a maniac's cell."

#### UNIVERSITY RECORDS.

Anything which impairs one's success capital, which cuts down his achievement and makes him a possible failure when he might have been a grand success, is a crime against himself. Anything which benumbs the senses, deadens the sensibilities, dulls the mental faculties, and takes the edge off one's ability, is a deadly enemy, and there is nothing else which effects all this so quickly as the cigarette. It is said that within the past fifty years not a student at Harvard University who used tobacco has been graduated at the head of his class, although, on the average, five out of six use tobacco.

An investigation of all the students who entered Yale University during nine years shows that the cigarette smokers were

the inferiors, both in weight and lung capacity, of the non-smokers, although they averaged fifteen months older.

Dr. Fiske, of the Northern Academy, has asked all pupils who will not give up cigarettes to leave the academy. In one year, not one of the boys who used cigarettes stood in the front rank of scholarship.

"This is our experience in teaching more than fifty thousand young people," says the principal of a great business college. "Cigarettes



bring shattered nerves, stunted growth, and general physical and mental degeneration. We refuse to receive users of tobacco in our institution."

Cigarette smoking is no longer simply a moral question. The great business world has taken it up as a deadly enemy of advancement, of achievement. Leading business firms all over the country have put the cigarette on the prohibited list. In Detroit alone, sixty-nine merchants have agreed not to employ the cigarette user. In Chicago, Montgomery Ward and Company, Hibbard, Spencer, and Bartlett, and some of the other large concerns have pro-

hibited cigarette smoking among all employees under eighteen years of age. Marshall Field and Company, and the Morgan and Wright Tire Company have this rule: "No cigarettes can be smoked by our employees." One of the questions on the application blanks at Wanamaker's reads: "Do you use tobacco or cigarettes?"

#### HE IS NOT WANTED.



The superintendent of the Lindell Street Railway, of St. Louis, says: "Under no circumstances will I have a man who smokes cigarettes. He is as dangerous on the front of a motor as a man who drinks. In fact, he is more dangerous; his nerves are apt to give way at any moment. If I find a car running badly, I immediately begin to investigate to find if the man smokes cigarettes. Nine times out of ten he does, and then he goes, for good."

E. H. Harriman, the head of the Union Pacific Railroad system, says that they "might as well go to a lunatic asylum for their employees as to hire cigarette smokers."

The New York, New Haven and Hartford, the Chicago, Rock Island, and Pacific, the Lehigh Valley, the Burlington, and many others of the leading railroad companies of

this country have issued orders positively forbidding the use of cigarettes by employees while on duty.

If there is anything the youth should regard as sacred and should preserve intact at all hazards, as it affects his future more than anything else, it is his will power, and this is affected very early in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his own volition.

#### KILLS THE POWER OF DECISION.

Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask everybody's advice. He can not make up his mind about anything. He loses the power to say "No."

The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down, the victim loses that power of mental grasp, the grip of mind which he once had. In place of his former energy and vim and push, he is more and more inclined to take things easy and to slide along the line of the least resistance. He becomes less and less progressive. He dreams more and acts less. Hard work becomes more and more irksome and repulsive, until work seems drudgery to him.

Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wretched victim substitutes more cigarettes for food. In fact, he finally gets to a point where he becomes such a slave to the cigarette that he can not do without it.

Herein lies one of the greatest dangers of the cigarette. It creates a longing which it can not satisfy. Victims who have smoked from one hundred to one hundred and fifty cigarettes a day say that, while the smoking gives some temporary satisfaction, it creates a perpetual dissatisfaction, in that it never appearses the additional hunger it creates; hence the longing for other stimulants that will do what the cigarette promised but can not fulfil.

A physician in charge of a large sanitarium in the West says that three-fifths of all the men who came to the institution within a year, to be cured of the opium, morphine, or cocaine habit, have been cigarette smokers, and that sixty per cent. of these pleaded, as their only excuse, the need of a stronger stimulant than the cigarette.

Excessive cigarette smoking increases the heart's action very materially, in some instances twenty-five or thirty beats a minute. Think of the enormous amount of extra work forced upon this delicate organ every twenty-four hours! The pulsations are not only greatly increased, but, also, very materially weakened, so that the blood is not forced to every part of the system, and hence the tissues are not nourished as they would be by means of fewer but stronger, more vigorous pulsations.

#### TOBACCO HEREDITY.

# BY JAMES B. DUNN, D. D.

It is saddening to see men of strength and intellect so bound by the fascinations of tobacco that at all costs they continue to allow themselves to be degraded by its use. But the saddest of all things in respect to the Smoke-god is the fact that large numbers of young children are among its victims. In the dark ages men used to worship a god called Moloch, the god of fire, and they thought he was pleased when they made a huge image of hollow brass in the shape of a man, and filling this with little children, lighted fires underneath and around it until it was red hot. The thought of such horrible deeds makes us very sorry for the ignorance of those people, but what shall we say to the fact that in this enlightened age men of wisdom and knowledge bow down, so to speak, to an idol whose worship brings sorrow, disease and death to thousands of boys and girls?

Few smokers have any idea how much their habits affect the constitutions of their children.

A leading physician of one of our largest cities, in speaking of those who had indulged in the use of tobacco for years with seeming impunity, adds: "But I have never known an habitual tobacco-user whose children, born after he had long used it, did not have deranged nervous systems and sometimes weak minds. Shattered nervous systems for generations to come may be the result of this indulgence."

A doctor found among the patients at a hospital a young man suffering from tobacco symptoms. "What will you say to this case?" inquired a medical friend; the youth has never chewed, smoked or taken snuff." "His father did it for him," replied the doctor. Turning to the father the question was asked, "How long have you smoked?" "These five-and-twenty years." "Have you ever smoked an ounce of tobacco a day?" "Yes, many times."

Medical journals report the poisoning of babes from sharing the bed of a father who was an habitual smoker, and even from being in the room where he smoked. Dr. Trall says: "Many an infant has been killed outright in its cradle by the tobacco smoke with which a thoughtless father filled an unventilated room."

Nothing strange in this, seeing how many physicians regard much of the invalidism, and also the positive ill health of women, as due to the poisoned atmosphere created around them by smoking members of their household.

A French journal reports the case of a farmer, who, with two companions, smoked one evening in a chamber where a young man was asleep. When, at midnight, the visitors withdrew, the farmer found the youth insensible. A doctor was summoned, but all efforts for his restoration were fruitless. At the post mortem it was pronounced that he had died of congestion of the brain, caused by the respiration of tobacco smoke during sleep.

It is claimed by some doctors that the effects of tobacco on posterity are even greater than those of alcohol; that it destroys more vital force, and thus saps the very foundation, transmitting a tendency to disease. Sometimes the dreadful appetite itself is entailed upon the child.

Dr. Hall says: "The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of future being at the expense of the moral and intellectual nature." "This is a sin," says Dr. Brodies, "which affects the third and fourth generation."

Away back in the sixteenth century the Sultan Amarath inflicted severe punishment on those who used tobacco, from its known effects in deteriorating and depleting the population. "I can point you," says a physician, "to two families right under my eye, where in each case there is a nest of little children rendered idiots by the tobacco habits of their parents." Dr. Cowan says:

"Cf all the harm done by the use of tobacco, the greatest harm and the mightiest wrong is that of transmitting to the unborn the appetite for the filthy, disease-creating, misery-engendering drug."

## TOBACCO SMOKING.

I believe it is almost impossible to induce a confirmed smoker to give up the habit, and I speak in this respect from personal experience. I myself in early life was not a smoker. I went through all the arduous work of a medical student by being present at operations in large hospitals, in studying anatomy, in the dissecting and post-mortem rooms, and in the fever hospitals, and I never smoked, though I went through my work with great facility. Later on I learned to smoke, and continued to do so for many years. The whole of that time I was dyspeptic from smoking. I at length resolved to give it up. It was hard work to do so, but I eventually succeeded, and I have never been more thankful than for the day it was accomplished. I gave up wine, beer and every other alcoholic drink with infinitely less trouble than smoking. It is very difficult indeed to abandon this pernicious habit of smoking. Inveterate smokers are those who commence to smoke early in life. Smoking is, to a certain extent, connected with drinking. Persons who smoke experience a faintness, followed by a nausea, which alcoholic drinks often allay. On this point I can speak from personal experience. I should have been led into the fields of total abstinence five years before I was had it not been for the smoking habit I had contracted. Whatever we may say about the effects of tobacco smoking in adults, there can be no doubt as to its effects on the young. In them it always produces a state of functional disease which is unquestionable, and of serious character. It stops the proper working of the digestive powers. If it were a fact that all our young men and young women were to smoke, and continued the habit until they were fathers and mothers, their offspring would be so stunted and little as to be thoroughly incapable of carrying out the duties required by our generation. We cannot praise our mothers too much for the fact that they have not become smokers.—The late Sir B. W. Richardson, M. D., F. R. S.

# THE PAST, PRESENT AND FUTURE WOMAN.

THE YOUNG WOMAN OF TO-DAY.

What the young woman needs, while there is much being said and done for the young man, at the present time, there seems to be a lack of interest in the young woman. The cause of this probably is for the want of proper information regarding the things which should be done for the present as well as the coming generations.

We are all aware that there is much at stake with the women of to-day, who shall measure her usefulness and influence to the millions of homes of our nation. And shall it not be, as it has been and now is, in the years to come? To prepare the young women that they may be better fitted to perform their duties as mothers, we should first look after the development of the body while at home and in the schools. The women of the generations to come need to be stronger and capable of more endurance. She should also be equipped with knowledge as to how to make home more attractive and restful, that all may be happy therein.

The thing needed to produce such conditions is the establishment of more Young Women's Christian Associations. They ought to be as fully equipped with all the up-to-date appliances as are the Young Men's Christian Associations. For instance, the gymnasium, the shower bath, the swimming pool, horizontal bars, swinging weights, dumb bells, Indian clubs, etc.

While these advantages are very helpful along physical lines, they are not the only advantages that the young woman should have, for she would be trained intellectually by taking the different courses of the reading rooms, library, which should not be neglected.

Not only should they be well trained and developed along physical and intellectual lines, but also the social side of their lives should be well developed. Their intermingling with each other, the passing of a pleasant word, the exchange of literature and dif-

ferent thoughts would all tend to brighten the social side of their lives and, on the whole, they, by having the same advantages as the young men of to-day have in this line, would be of as great assistance in all lines as the young men are.

A great many people believe that the Young Men's Christian Association is of the greater importance, but to my mind it is equally as important that we have a Young Woman's Christian Association for every one of the young men's. A great many young women of to-day, because of their position in life, are deprived of a chance to develop themselves along the lines above spoken of. If they could have the same advantages they would more than likely outclass the young men. If this condition of affairs could be brought about, it would result in eliminating a large per cent. of the young men taking advantage of the opportunities that present themselves through the Young Men's Christian Associations throughout our country. The young lady who is well developed, naturally looks at the physique of a young man who desires to call on her, to see if he is equally well developed himself, for it goes without saying that we are always appreciative of the noble and beautiful.

In ancient history we read that Greece paid particular attention to the physical development of their young women. Why should not we, as Americans, in this advanced age, pay more attention to the development of our young women?

We, none of us, question the fact that a good strong body is more capable of possessing a good strong mind such as more readily acquires an intellectual fitting for the needs of the day.

The need of such a place in these days needs no further discussion. I feel confident that there is not any other place so well adapted for the development of young women as the institution here proposed, equipped with good books and other reading matter the reading of which would tend to develop the mind to a higher and nobler capacity with a relish for a better class of literature than is scattered broadcast in the country to-day. By the absorption of such knowledge, she would be in a much better position, mentally, to make a home more desirable to herself and family. Knowledge acquired along this line often prevents the little happenings in the home from becoming great things and possibly disrupting the home.

While the diffusion of knowledge on other subjects is very essential, there is none more important than a practical knowledge of housekeeping. Often, for want of knowledge in this department, which is often little thought of by mothers, troubles arise that become serious.

How often men speak, thoughtlessly perhaps, but seriously, when they say "My wife don't know how to prepare food for the table." There is an old maxim that is ever patent, "That the best way to reach a man's heart is through his throat." I am seriously impresed regarding the usefulness of such instructions as are here recommended. Would it might reach all those who, according to the old truism, hold "The hand that rocks the cradle and controls the world."

#### THE PRESENT AND FUTURE WOMAN.

# (Copied from Ralston Book).

Woman, not as she is, but as she was intended to be, possesses the ultimate power, through her temperament and native character, of laying the foundation of a new race. To her, and not to man, the world must look for every moral advance, for every ethical achievement, and for the development of that sentiment which executes wholesome edicts. Through the lines of history woman's hand can be traced in every revolution. Men have always admitted this. Man sits to-day upon the throne of physical prowess, but the power behind the throne is the part of true womanhood.

Here as some facts, so well-known that no one disputes them:

- I. Man's reasoning faculty makes him a creature of policy. As a lawmaker, he deals in compromise and policy. Herein his reasoning faculty makes him a failure. As a maker of laws he does not know the value of justice.
- 2. Women, as a sex, do not compromise on questions of right and wrong; men as a sex, do. Women as a sex, do not tamper with politics; men do.
- 3. Women as a sex, do not smoke; men as a sex, do. As a consequence, there are no laws forbidding the thrusting of a filthy habit into all places and under almost all circumstances.

- 4. Women, as a sex, do not chew tobacco; men do. As a consequence, there are no laws forbidding the voluminous expectorations of dirty saliva on the sidewalks, floors, steps, corridors and other available places, where decent people have to travel or desire to go.
- 5. Women, as a sex, do not get drunk; men as a sex, do. There are exceptions in both cases and in all cases. But the supremacy of man's reasoning faculties expressed in private, in public and almost generally in the press, tell the world that those women who uphold the cleanly doctrine of temperance are cranks, visionary and thin-brained. Women, as a sex, are overwhelmingly in favor of purity on this question; but man's habits, endorsed by his reasoning faculties, place the stamp of ridicule on purity and cleanliness of body and openly uphold the sensualism, of the bar-room and the status of the hog. In consequence, there are few executed laws on this subject.
- 6. Women, as a sex do not gamble; men as a sex, do. There is more gambling going on in the United States than the public dream of. The husbands who are "above suspicion" are often devotees of the vice in some sort. The spirit of gambling now firmly planted through inheritance, is breaking out openly in the horse racing all over the country; and it is fostered by the concentrated reasoning faculties of journalists, reporters and editors who see to it that this epidemic of vice is encouraged in the daily, weekly and Sunday press. In consequence, there are no laws to protect the young men and boys now growing up.
- 7. Women, as a sex, do not use profane language; men as a sex, do.
- 8. Women, as a sex, are not publishers of criminal literature; men as a sex are. Not only is the press, the sensational criminal press, in charge of men, but there are millions of criminal books sent out all over the land every year by men. In spite of laws in abundance, man's reasoning faculties are so keen that policy forbids his execution of those laws.
- 9. Woman as a sex, are not sarcastic and acid-minded on the noble themes of the age; men are. For every good motive or movement the majority of men have only sarcasm, scoffs and ridicule. This is clearly the working of their mental faculties, for

that higher knowledge, known as intuition, never thinks sarcasm, never invents ridicule, and cannot scoff at a good motive.

II. A high status of the race is not possible as long as man honestly believes that gross and vicious licentiousness is freedom, and that reformers are cranks. The only conclusion is, that a new race must be moulded by the heart of woman, cultivated by the mind of woman and trained at the knee of woman. Man ridicules all reform; invents epithets for reformers, and proves to all history that the chief power of his acute mental faculties is an ability to twist words and phrases out of their true meaning, draw false conclusions, and cast a veil of suspicion over every good deed.

#### WOMAN AND HER GUIDING INFLUENCE.

While we do not have much Bible history regarding the women of the past ages, what has been written is sufficient to convince this generation of their usefulness as a factor in bringing things to pass.

The governments under which they lived were either saved from the hands of the enemy or conditions much improved by their influence. For instance, we might refer to Queen Esther or Deborah, who led the host and destroyed the wicked King.

The enemies of good government have more to fear from the influence and power of the women of to-day than any other influence that can be brought about by man.

The first we know of woman in the Bible is when our Creator took a rib from man and made woman. This we should accept because it is proven by the natural affiliations that they have the one for the other and it is only in harmony with the natural law. But without going into the philosophy as to why He should choose such a way to produce a woman, we know of no better reason than to show the coming generations that woman should be equal to man, and should go side by side with him in all important matters.

The main reason proves to us that God could not have selected any other part of man more appropriate to signify that the one should be a help-meet to the other than that which He did. By so doing He was relieved of taking a portion of man's brains to make the woman, thereby avoiding a division of more important members, as the brain of a person in reality is all that is worth considering.

Up to the present time scientists have failed to show us that there is any difference between the brain substance in man or woman. In some cases, however, it has been shown that a man possesses more brains than a woman, but the woman's brains are of a finer quality. This makes her the equal of man and in the wisdom of God we can see no reason why woman should not have been made equal. If anything, she should possess more brains in consideration of what she has to do, lest we men in our haste to do some great thing, might overlook the many duties that are expected of her.

But without going into details, let those interested recall those duties. In passing I might mention a few of the important ones:

She is expected to run the finances of the house, usually on a limited allowance. To serve all meals on schedule time. To get the children off to school on time and see that they know their lessons. To see that they are clothed and cared for properly. And, at the same time, not neglect the many wants of the husband.

This she feels a very important duty. The tact and skill required to meet all the demands of her children and husband would surely take the brains of a wise statesman.

Besides the many other home duties, she is also expected to look after the needs of the church, also to assist in raising money to educate the heathen, and many other church duties. At the same time she is expected to look after those things pertaining to city government, for fear that by some corrupt methods there will be some laws passed or privileges granted that will lead her son or husband into temptation, thereby the happiness of her home will be in jeopardy.

While it is in the order of all creation that the male is supposed to be stronger physically, there might be some questions regarding the same, all things being equal. For instance, we could cite many cases where the bread-winner has been taken away and the woman has proven herself equal to the emergency, in caring for the family or in conducting his business.

As I have said, the brain is the most important member of the body, otherwise there would not be so much attention paid to the

education of the present generation. Woman seems to be possessed of intuition regarding this particular subject. Any student of history who has become noted for his intellectual ability as a leader of men, in a large measure will attribute his first impressions due to his mother. We might cite the mother of John and Charles Wesley, to whom we no doubt own our Methodism, and the perpetuation of the church on account of her influence.

There is so much policy with the men contrary to the principles on which the church was organized. It is a noteworthy fact that the number of male members are so comparatively few to the women, and if not for her influence the church would be shorn of its power, due to man's social nature and owing to the contraction of the narcotic habit. He seeks to make environments to encourage those habits, thereby woman's influence is comparatively lost because she has no voice in the government, because of man allowing his obligations to man to supersede those of the church or his wife, hence he becomes a successful leader of men.

This failure to co-operate with women is the reason his life's history is filled with so many blanks. When in the order of divine wisdom God calls him hence, the mothers of the nation keep attempting to mold their sons to a higher purpose, but all their influences are apparently lost in the political vortex.

It seems to be man's sphere to lead men up to a condition apparently for politics. With the woman it is very different. She combines her political ideas in a practical way and applies them in her own home on the principle of self-preservation, it being the first law of nature. On the other hand, man will knowingly make certain conditions that produce certain results in the government of the human race, and those who have sons of their own, will support a political party whose methods are practiced in making environments, when he knows that thousands of other mothers' sons become castaways and are a menace to the happiness of home. And yet the man will gamble or take a chance of his own son becoming as others. This line of action a woman would not be guilty of.

This is where the mother's love predominates over politics; no chancing for her. Here is the great difficulty in producing results. The mother that sees her boy becoming poisoned by some

of the poison herbs that grow in the garden will go and pull it up, even though she knew she would inocculate herself with the poison, for fear her other son would get poisoned. The father would say, "Let it alone, it only helps to ornament the garden."

Because of such ways of securing things that are a menace to the home a woman should have the right of franchise on questions that pertain to the government and comfort of the home, such as the prohibiting of the growing and selling of tobacco for commercial use and the manufacturing of intoxicating liquors. I believe that all women who own property should be allowed to vote in the government of public schools.

Whether the franchise to women in all states and national affairs would be beneficial is debatable, but regarding the social customs there can be no doubt of its salutary effect.

It is very evident in all other spheres and vocations of life, the more that woman is made equal to man, the more a nation prospers. As an instance of this, we might cite our own mother country, which was ruled by a Queen, while America is under Republican rule, and may be in time the cause of her downfall by not adhering to the principles of our mother country, in not giving power to women.

But whatever the public may believe regarding their franchises, it is very evident that women will be compelled to do greater work and in a different line before they can ever induce the legislative body to grant them the privileges of franchise. Because of the selfishness of the majority of men they will always overbalance the many who would do otherwise, and while men are surrounded by such social influences as they have at the present time, that destroy the principles of a more noble purpose of the human race, we may hope for nothing better. Under the present political system, man seems to practice policy before principle.

The past history of woman's condition has been very discouraging. At present there is much advancement being made because of their banding themselves together. Believing the future will be marked with much greater advancement, as their knowledge has come by experience, that when man's condition is made better, hers will be in proportion, and by delivering man from the slave of appetite, she will rise in proportion, thereby all mankind will be permitted to enjoy all the happiness that was intended they

should by his Creator through the displacement of evil custom, as in accordance with the Scripture, "The sword shall be beaten into a plowshare and the spear into a pruning-hook."

Because of their past knowledge, the fulfilment of the Scripture is to be verified, possibly in the twentieth century. Woman commands a subtle power and can work a mighty evolution. It is a true saying that "She who rocks the cradle rules the world," and if she only had the co-operation of the sterner sex, which she ought to have, this world would be far better and a happier place to live in.

Some may say, "What have the women done in these days?" It might be of interest to know what they have done and are doing in the way of reform, not so much along the line of reforming drunkards, as experience has taught them that they are being manufactured faster than they can reform them. Therefore, they are attempting to prevent an encroachment upon the inherent right, as said in our Constitution, "All men are born free and equal." The first public act to protect themselves was demonstrated in the year 1873, when they banded together in a crusade against the saloon at Hillsboro, Ohio, which was led by Eliza J. Thompson.

The beginning of reform was the organization of the W. C. T. U. in August, 1873, and was a more practical way than offering up prayers, as some one said, "Prayers without works are void." Therefore, the organization of the W. C. T. U. was important to accomplish what they so much desired, and in all past history, when the human race becomes in extreme conditions, God always sends some one to lead them. This we should all accept, and Frances Willard was the chosen one whose name will go down in history as did those of the Bible times, who worked and strived for the good of the people, and by the banding together might show more fully the purpose of Mrs. Downs' utterances, when she was president of the W. C. T. U. of New Jersey.

The liquor traffic must be outlawed. Blessed is he that helps. This sentiment has continued to grow until they number 250,000 in the United States, and have extended their work in and among every nation of the earth, and it can be said that they have circled the earth as though it was a band of the white ribbon army.

The national president of this organization at the present time

is Mrs. Stevens; her secretary, Emma Gordon. Among the many present workers are Mrs. Emma Borne, president of New Jersey; Mrs. C. B. Buell, of New York; Mrs. Anna Shaw, Mrs. Belle Caney, Mrs. Hamer, Mrs. Graham. Mrs. May Hunt, who has recently died, was the author of the temperance book which nearly every state has adopted as the best on scientific temperance instruction, the same to be taught in all schools. This one work alone has been worth many millions of dollars to the nation in the way of educating the present and future generations. The persistency which they have shown in all legislative work has made its mark in politics, and through Mrs. Ellis' efforts there has been much accomplished. No doubt, through her and the co-operation of women and with men who were opposed to the canteen it was abolished from the army.

The temperance literature which has been distributed has been a great factor in helping to educate the people to abstain; also the press has been one of the greatest mediums to educate the people, and at the present time there are many reform papers being published by women, and owing to their unrelentless perseverence and indomitable will to prevent any further political corruption, they are accomplishing a great work. For fear of exposure by the press, which often have more to do regarding the doings of men in politics than the fear of the law, because of the co-operation of the women for one purpose. It gives inspiration to each other, thereby they resolve to do greater work. By this union they have done more to mold public sentiment in favor of the cause they represent, in the short time they have existed, than all other agencies in the past history of the human race.

While the present condition of the liquor traffic may not warrant the saying, but the condition has brought forth the emergency, thereby there never has been in the world's history when woman has shown such intellectual ability and oratory equal to any of our noted statesmen, and all their appeals and the writings to the public have been stored up in the minds, and the same will be crystalized and perpetuated until their purpose for which they organized will be accomplished by abolishment of the licensing of the liquor traffic and the sale of intoxicating liquor as a beverage. This will be in accordance with the saying of Harriet Beecher Stowe, when she said, "What ought to happen must happen."

# THINGS OF INTEREST TO US ALL.

## SHOULD NOT THE CURFEW LAW BECOME GENERAL?

The Curfew law is a very important factor, but a very much neglected one. If every city in the United States had a law to prevent the children from running out on the streets, after certain hours, and it was properly enforced, it would be a great help in helping the children to become good citizens. Allow me to mention a few reasons why it would be for the children's good, and also a benefit to the parents.

We all know that the child, up to the age of 14 and older, is very susceptible to impressions; and owing to the nature of the human race and the propensities of the animal nature, the child is sure to receive bad impressions. These impressions are put into action and secret vices are sure to be developed, whenever opportunity presents itself. We can all recall some bad impressions that were received by our association with an older person; and to the one you received the impression from it had been transmitted. The greatest danger is with young girls on the street; their association leads to familiarity in person and conversation, such as is sure to become detrimental to true manhood and womanhood, because of the natural tendency to evil.

Opportunities are given and the lack of reason and discretion lead to many things that are ruinous to character when children are allowed on the street. It is natural for children, very early in life, to have affection for each other, and if you sow a thought, you will reap an act; sow an act, you will reap a habit; sow a habit, you will reap a character; sow a character, you will reap a destiny.

Because of the peculiarity of human nature in many ways association on the street only affords a place for the development of that propensity to exercise its functions, which is sure to be more prominently developed in the child by association. Too often

have thousands learned too late the sorrow of making opportunities for sex to become associated familiarly with each other, because of the natural fondness of children. Parents make a great mistake in not explaining the physical conditions and the damages of familiarity and the power of love. It is a common expression, yet patent, that to be forwarned is to be forearmed; hence, precaution on the part of parents would often save them from much trouble. Then, if their children do wrong and evil overtakes them, they would have the consolation of having done their duty, and the awful sense of regret that fills the consciousness when we fail to do what we should have done at the right time, will not haunt them. Self-condemnation is the worst kind of worriment.

It is very evident that there could be a large amount of trouble avoided if the parents would forearm themselves with knowledge of how to instruct and talk properly with their children. By the acquiring of proper knowledge you may produce happiness, and where happiness exists, trouble is dispelled, like cold is expelled by heat. In passing, I would say, if any person or parent is desirous of securing proper information regarding the question as to how the physical body may be cared for, let them procure and read Dr. Gleason's work, "Be Your Own Physician, or How to Acquire and Preserve Health."

The parent will also be helped by referring to the pages of this book, in guarding the eye and the brain, so that the right kind of embrasures on the brain may help the child to preserve health and escape personal injury, which often is worse than though the child had been crippled in its limbs. There is a common saying that those who never had any children are the ones that know best how to bring them up. This cannot be said of the author. I can only say in the bringing up of children, there are few families that have had more experience that myself, and as knowledge comes by experience, I feel assured that my experience has not gone for naught and feel it incumbent on my part to instruct and advise others that they may avoid trouble to themselves and thereby naturally secure happiness for their children. It is evident, if parents are happy and well pleased, it is because their children please them. Therefore, it is natural for this to increase as they advance in years. It often happens that when the children mingle with

the business world, they are of more trouble to the parents than when they were in the cradle, and for this reason it is very important that the child should have a right start. This can only be done by the principle of the Curfew law. If not enforced at home, so much more the need of the enforcement on the streets, after certain hours.

It may seem impossible because of children's persistency to have their own way, and they practically do, because of a lack of determination on the part of parents. Because of the persistency of the child, parents let them run contrary to their better judgment. Therefore, the Curfew law is as important to the government of a child as the whipping post is to the government of the man. This subject is explained elsewhere in this book.

I am well aware that this subject is very unpopular and distasteful, but in reference to its application to the government of the human race, I have endeavored to explain at the beginning that human nature has never changed and never will; therefore, because of certain conditions woven around the political standards of the present day, these two remedies named in governing the human race have become a necessity. As in the case of two contending armies, when one secures a new implement of warfare, the contending forces must have something to meet the emergency, as it was during th Civil War, when the Confederate army brought out their Merrimac, there had to be a Monitor to compete with it and destroy the Merrimac; and, further in the physical realm, by our political conditions, the W. C. T. U. have come to our assistance and they are here to stay. These giant evils that have grown upon us, namely, the tobacco and liquor business, have apparently been helped to grow, and they were so deeply rooted during the Civil War that there is greater need of all fathers and mothers watching and laboring more earnestly in regard to outside conditions that tend to degrade their children. I have no doubt that many will see the importance of the adoption of the remedies and guards as here proposed, but because of the restrictive features, they will be opposed by many, even those who are or should be responsible, will say, "I'll take the chances of my son and daughter going astray." Others will say that this has the appearance of depriving one of their liberty, and it is a disgrace that any one

should think they are not competent to control their own children. This is humiliating to the child. But all these minor objections are insignificant when compared to the benefit of the principles set forth in the Curfew law.

But to those who may, perchance, oppose such a restriction, let them read every page of this book, before they condemn it, and then these restrictions will appear in a new light. I call to mind a quaint old saying that young people think old people are fools, but old people know young people to be fools. The proper way to decide this question is to let those who have become fathers and mothers recall the many foolish acts they did when they were young. Then you remember how those restraints helped you at home and in school. Their value is realized now, when in their absence. The efforts of prohibiting the child will cause him to think as to what it means and that it is for their good, when, if not carried into effect, it will leave the child to act without thinking and he will become like the animal which is fed and does not have and help by advice in suggesting that which might be most helpful.

Because of predominating propensities of the animal, few children ever stop to reason much until the age of fourteen, unless they are compelled to think. I will not presume to give instructions to such, but call the attention of those who have to control such children. Should one become interested in this matter and want to know what they can do, I shall be glad to give assistance advice by suggesting that which might be most helpful.

## REFORM BEGINS AT HOME.

American children have long been rated abroad as the type of all that is forward, pert, irreverent, selfish and disobedient, but we ourselves have been slow to recognize, or at least acknowledge the fact. Not all children, praise be! come under this condemnation, but enough to make the reproach fall upon all—the just as well as the unjust. Where lies the fault? In a recent symposium of the Mothers' Club of New York, American manners in general and those of children in particular, came up for discussion, dur-

ing which it was stated that American children are 4 per cent. more brutal than foreign children.

This conclusion was the result of investigation through a test question presented to a large number of children of different nationalities, but all under 14 years of age. The question was: "What would you do with a child who on being presented with a box of paints went into the parlor and painted the best chair?" The answers of the American children alone contained such drastic suggestions as "Thrash him within an inch of his life," "Feed him on bread and water," and the like.

"The responsibility for these answers," said Mrs. Anna Spencer Garlin, who was the speaker of the day, "comes back to the parents. Children are extremely responsive to suggestion, and could only repeat the kind of discipline with which they were familiar. We are trying a social experiment, and our uncertainties show themselves in the manners of children and undeveloped people.

"It is the half-developed idea of social equality that causes people to jostle us on the street cars, while the street car conductor who would be fairly polite in other countries, admonishes us in no uncertain terms to 'step lively.' This is democracy in the making. The true aristocrat is simple in his manners, because he is sure of himself. The democrat will be the same when he gets there."

A clergyman a few weeks ago addressed the Brooklyn Board of Trade on juvenile depravity, asserting that the lack of decency and modesty among boys on the street was appalling, and called for some very prompt work among boys between the ages of 10 and 15. These children showed not only a shocking lack of respect for themselves, but for others, committing acts that would not be tolerated in other countries, and these were lads of strictly American patronage.

Librarians tell the same story. Children of foreign birth appreciate the advantages of having access to books, and are gentle and amenable to the rules in the reading rooms, while the American born are restless, destructive, and always on the lookout for something that can be turned into sport or vulgarity. Workers in the tenement districts aver that the low-down Americans, that is, the "poor white trash," are so dirty, shiftless, lazy, and withal, self-satisfied, that it is almost an impossibility to do anything for them that leads to their betterment.

These are hard accusations; but if true, is it not time that each of us should take the matter to heart and see if our skirts are clear? To start at the foundation, are we honest, sincere, unselfish, in honor preferring one another? Are we backbiters, purveyors of gossip of the patty-pan order, given to inuendo, and the use of vulgar, slangy expressions?

Do we "fly all to pieces" at one moment, threatening the children with all sorts of dire punishments, that we really do not mean to inflict, and the next condone faults that require to be dealt with rigorously? Do we allow our boys and girls to roam the streets at night until 9 or 10 o'clock unguarded and unquestioned as to associates?

What are our own manners? Do we save our good ones for company alone, or keep them for everyday use? Do we say "please" and "thank you" to children and servants as well as each other? Have we smiles and kind words for those who live within our gates as well as the stranger? Do we make home so pleasant that children feel no call to go elsewhere for their fun?

What of our speaking voice? Is it on the buzz-saw order, high pitched, rasping, strident? Is it a roar, a querulous whine, a nasal twang? Children are imitative little animals, and the reform of children begins with reform at home.

#### WHY DO WE CEASE TO BE COURTEOUS?

Why do we cease to be polite to each other, as soon as we know each other well?

Is it the "familiarity that breeds contempt?" Is it possible that, having got down beneath all the disguises, we find each other to be unworthy of respect and consideration.

Is it an evidence that we have been deceived in each other, and are angry at that deceit, that we now roar out "What?" where once we softly said, "I beg your pardon?" with a rising inflection?

Is the change in us or in another, that where we once were quick to notice weariness in that other's face, and sadness in his eyes, and were instant and tender with sympathy, more intimate acquaintance makes us blind and indifferent to these things, if not impatient of them?

Many a man who was overcome with tender appreciation if the girl he loved looked a little pale, a little later wouldn't notice that his wife was on the verge of a decline if the neighbors didn't come and tell him.

Many a woman is pining for the tiny nosegay of flowers, the new magazine or book, the simple little jaunt planned for her pleasure, which were once evidences of some man's thoughtfulness for her. She sees a good deal more of the man now, but he isn't thoughtful. It doesn't occur to him to carry her bundles, unless she asks him. He doesn't think to place a chair for her, to spring to save her steps, nor always even to lift his hat to her—because she is his wife!

It is a curious reflection upon himself that this fact seems, in his estimation, to entitle her to less of his respect!

Of course, there are men and men, women and women; and instances where, by the very nature and training of the individuals, outward courtesies will be kept up to the end, no matter what change of feelings take place in the heart. Instances, too, where the affection is so tender and lasting, and the nature so fine, that it must express itself even to old age in courtesies as delicate and thoughtful as any that ever distinguished the young gallant.

But with the majority of us the sweetest flowers of courtesy are kept for those we know least well. When a chosen one enters closer and closer into the intimate circle, by that token we busquely push aside the little delicacies of speech and action that help to make life beautiful, and reveal ourselves blunt and bold, if not even rude.

Are courtesies, then, merely a network of feints in which to entrap our friends? Or, as we said in the beginning, do we at first pay honest tribute in politeness and thoughtfulness, and only cease rendering these things because intimacy has taught us they are not deserved?

Alas, it must be feared that the reflection is wholly upon ourselves.

Such change of manner shows either a cheapness and meanness upon our own part, in having shammed a politeness which was not natural with us, and which, being insincere, cannot possibly be kept up.

Or it shows that we have builded a false and foolish ideal, and worshiped it; never having had the clear sight to behold in our friend that which always was and always will be worthy of our reverence, and, therefore, of our most sincere courtesy.

# SULKINESS WILL NOT WIN YOU FRIENDS.

Do you ever feel misunderstood and as though the whole world were against you? Do you feel that you are a suffering martyr, whom nobody appreciates?

When you feel that way it is time for a little self-examination. Just look into your heart and see if there is not a good deal of bitterness and discontent there.

It stands to reason that you can't be right and all the rest of humanity wrong.

The world will take you pretty much as it finds you. If you are cranky, pessimistic and soured you will always be left to yourself, friendless and lonely.

You may try to comfort yourself with the theory that you are misunderstood, but that is not so; it is simply that people will not trouble themselves to be nice to any one who will not take the trouble to make himself agreeable.

The strange thing about it is that the person who takes the least pains to be popular is very often the one who most craves popularity.

The girl who does not hesitate to say sharp, unkind things, is the one who feels most hurt when such things are said about herself.

Popularity will not come for nothing; you must earn it. And once earned you must work hard to keep it.

Sarcastic, sharp or unkind speeches will never win it for you. It takes geniality, kindness and unselfishness to win popularity.

Don't sulk and feel that every one is down on you.

Sulkiness is not an attractive quality, and no one will take the trouble to investigate and bring you out of your unlovely mood.

They will just leave you alone, and let you come round as best you may.

Life is too short to waste one moment of it in sulky solitude.

People don't have to put up with the disagreeable man or woman, and they won't do it, that's all.

When you get up in the morning and feel cross and cranky, the best thing to do is to keep quiet until the mood has passed.

If you once lose control of yourself, you will be sure to say something which you will regret later.

Instead of saying to yourself, "Everything is going wrong today," just say, "What is the matter with me?" Nine times out of every ten the fault will lie with yourself.

Give the best that you are capable of to the world every day and all day.

Be cheerful, kind and sympathetic, and you will find yourself a thoroughly appreciated and much sought after person.

# GAMBLING AND GRAFT.

Gambling and graft are the strongest evil propensities that the race has to endure. To prevent its influence from becoming so overwhelming that the individual who practices either and continues there from being so absorbed by this subtle propensity as to be ill-fitted for any office or relation in society, is a problem of great moment with thinking men. The mania for gambling has so grown on many that they have become unfitted for the fulfilment of any trust or any position that they might seek.

Knowing the danger there is connected with this mania, every individual should become his own detective, especially those who attempt to enforce the laws against gambling.

The word graft seems to be a word appropriated to our present condition, and the many acts of injustice in the business world. It seems to be a political way of whitewashing what is first-class stealing.

The larger par of grafting is done on those who are not in a position to defend themselves and surrender their positions, as it is the easiest way out of their difficulty, rather than contend for their rights when the odds are against them. They surrendered, as it were, to the inevitable.

This grafting system in the business world is similar to the grafting of choice fruit into another tree. The growth of its branches will soon become part of the tree and so cement the branches that it is difficult to tell which are the branches that have been transferred. And its fruit is so mixed that it requires an expert in fruit culture to distinguish between the grafted and the original fruit. The predominating propensity is o deceptive in its nature that it is liable to deceive God's elect, because of the inbred desire to obtain something by shrewd business methods or by chance, as the boy who plays marbles will, as he advances in years, have a propensity to play euchre and run all church interests by fairs and games of chance. And if there should be a question raised regarding the game of euchre for a prize, someone would say that it is not any worse than church fairs, and I would rather have my children play euchre and dance at home than to go to kissing parties, as much as to say they must do one or the other. Or, if it is right for the church to do it, there can be no harm in our playing games of chance. It makes the game much more interesting, as it is without question a prevailing tendency of the human race to get something for nothing, and get rich quick.

I feel it incumbent on my part to point out the danger of gambling. There is a story told of a rich nobleman, who advertised for a coach driver, and to test the expertness of driving by use of an object lesson, he took them near a deep precipice, and asked them how near they could drive to it without running off, and to show their great skill and adaptability, all but one of the applicants told how near they could drive without running off. When the one was questioned as to how near he could drive to the precipice he replied, "The nearest I could drive would be the farthest away I could keep from it." Because of his discretion he was chosen.

The disposition with a large part of the human race is like unto the coachmen who were not engaged. The coach driver believed the merit of success consisted in his expertness. If the young man that plays a chance game of euchre becomes a successful winner, the temptation to gamble is that much the greater. This cannot be otherwise, for it is natural for all, to a greater or less extent, to desire to win; while it may be presented in different forms and entertained by some as angels unaware.

To my mind, the life insurance policy is one of the games of chance most alarming, while to others it is looked upon as beneficial, but in reality it is not.

By the recent exposure of the methods of doing business this fact is carried out. Because of the certainty of death, it becomes a good harp to play on people's nerves, thereby they take the advantage of these propensities of chancing as one specie of gambling. If you are interested in life insurance, this is more fully explained in a book entitled "The Monitor."

While gambling is looked upon by many as being a great crime or sin, it is not as great as grafting in business. When a person plays a game of faro at some county fair, or for money in a game of cards, each one knows he is going to do the other if he can, and it is money against money and brains against brains. Similar to a physical contest in a wrestling match: the best fellow wins, he who has the most brains. But it is not so with the grafters. The man or the victim of the circumstances is helpless and has to submit, as it were, to the inevitable.

#### THE LAWYER.

Men in this occupation need more excuse for their many defalcations than those of any other business profession, because they have to do with so many diversities of opinion that the mind is more likely to become diseased. Their morals often remind one of the colored preacher whose text was, "There are many divers diseases," and he began explaining the many various diseases such as measles, whooping cough and smallpox. Then said he, "You might have them all, but the Lord have mercy on those that get the divers." Such is the condition of many lawyers because of the temptations they are subjected to.

The many criminal cases and similar experiences in business calculate to deceive them. If he believes his client to be guilty and knows the temptation to assure him that it can be won, and then charges him as much as he can get, knowing that when a man is on the wrong side he is willing to pay a good price for his services. And because of the many misdoings of men and women, becomes the practice as a source of revenue and instead of having any feeling of sympathy for him, he is more inclined to be pleased that his client has done the criminal act, because his occupation is profited the more by such; and if he ever has any conscientious scruples regarding the condition of his clients it becomes callous and may be illustrated by a story told by two men who became involved in a law-suit, and as it happened they both went to the same attorney to secure counsel. He informed him that his services were engaged by his opponent and he recommended him to another by writing a note which he was to give to the other attorney, and thinking perhaps it would be wise to know what it contained before delivering it to the other attorney, he opened the letter which read as follows: "I send you a good fat goose, you pick this one, I'll pick the other."

We do not say this principle of grafting is any stronger developed in the lawyer than in the average person, but his occupation gives so many opportunities and temptations that they naturally, if cherished, become second nature, and they do many things that others would look on as being far from right. While the profession of law has its charms, it is not one that tends to develop the noble qualities which man is capable of possessing. I have said the first impression is to deceive first his client, then the judge and jury and success will elevate him in the estimation of others, because it adds to his financial strength which all professions must have.

The worse part of the profession is the social side; it seems almost a necessity, especially in the custom of tobacco and liquor so universally used, that for a lawyer not to indulge in either would be a living curiosity, and it is no more than ought to be expected. The social side reaches out in so many various ways that it might be compared to the aspen whose leaves are continually in motion, for they are subject to political influences more than any other profession. The supposed necessity for a stimulant after a trial, because of the nervous exhaustion, brings other influences to bear on the lawyer. It is a common saying that

birds of a feather flock together. One of most attractive fraternities to the lawyer is the Elks, an order which is characteristicly named as his horns branch out in so many ways that it is suggestive to the profession and order, and is not misleading in any sense. It is a very common custom to have bar and sideboard accommodations for all those who desire to indulge. While some of the older Elks die quite suddenly because of their indulgence, the younger ones seem to fail to take warning and follow in their path. For this reason the emblem of their fraternal order should be changed to denote the character of some other animal heretofor referred to.

Blackstone says that law is founded upon common sense, reason and justice. As this is true, justice can only be secured and maintained by the individual putting this saying into practice, as individuals comprise the nation. Our Courts and our Legislatures and Congress are controlled by the individuals whom they elect, and there comes a responsibility to each person to so act in the maintenance of good government as it will be impossible for a nation to exist or rise any higher than the controling power in politics, as that power will so act for the welfare of its people. If the individual acts contrary to common sense in his right of franchise, he reaps what he sows; if he deposits his ballot with a political party that he knows makes evil laws to sustain that party in power, he must know the same evil he votes for, if he should practice it, would destroy him, and how can he hope for the nation to prosper? By doing this he must act contrary to his better judgment. All nations exist and prosper just in proportion to the above quotations being practiced. If this is true, then we ask: "Is not the person acting contrary to those principles, depending on his neighbor to support good government and not acting accordingly himself?" It is evident that such a person is destroying his usefulness as a citizen in the maintenance of good government, and is acting in conjunction with a class that through whose influence many evils are being practiced, and it is evident that that class would destroy the government if placed by themselves, and thus good government would be impossible, and there is no reason why they should not be classed an anarchists.

## THE CORROSION OF MUCH WEALTH.

The millions of toilers who, by strong effort, get out of life just bare comfort may find some consolation for the absence of riches if they will but observe the fantastic capers and the wild tragedies of some of the millionaires. It was not in wantonness and foolishness that the Maker of the world provided that nearly all men must strive, and strive persistently, if they would live; nor did the Founder of the Christian religion err when he indicated that blessedness lies truly along the line of scant wealth and sharp self-denial.

Plain enough it is, to him who will look and consider, that, were most men idle and the mass of them rich, the world would be pandemonium and life an orgy. It was no curse, but a mighty blessing, put upon the race when the first sinner drifted out of Paradise, with the compulsion upon him to earn his bread by strenuous endeavor. Humanity finds its salvation and society its cohesive force in that requirement. The real curse would have been to doom man to indolence and unbridled opportunity.

This is indeed the calamity that befalls some men in our own time; and that furnishes sometimes mirth and scorn and sometimes horror for the public press. Those who envy the idle rich are many. Those who will study them with profit to themselves be few in number; but surely any wise man who has work for his own hands to do, and no dollars with which to corrupt his children, may learn a lesson of warning and of gratitude as he contemplates a catastrophe as that which befell in New York City on Monday.

Deep poverty is bitter, and no man need either covet it or try to like it; but all the history of the race supplies proof that the boy who has to grapple with adverse circumstances and to fight hard, and for years, to get upon his feet, has a far better chance of happiness than the boy born rich.

The Prodigal Son was not the first affluent, pampered youth who wasted himself on fast living. That kind of a man, with a father's money to burn, no doubt appeared as soon as men began to store up wealth, and to-day men like him, engaged in the ancient fool processes and mad with same deliriums, can be counted by hundreds in every great city in the world.

You can get on the track of almost everything in the Scriptures. Curious, is it not, that the parable of the Prodigal Son is a prophecy of swarms of gilded American boys, and that the only glimpse of the other world supplied by the Gospels shows a rich man in hell?

All the lessons taught by the earliest, or the latest, of the tragedies of reckless youthful folly stimulated by money and opportunity are so familiar as to be shopworn. Nobody wants to hear them from the preacher or in the newspaper. Most men do not believe in the truths, anyhow, and of those who do profess to believe them, nearly all would jump eagerly at the first offer of large wealth, and would consent to take their chances with the cankering stuff.

But no matter what the delusion and the unbelief, the solid fact remains that out of mere riches no human being ever got solid and enduring satisfaction. The further fact is incontestable that no man ever gave himself up to pursuit of money without losing things that for value cannot be estimated in terms of wealth.

Bunyan's man with the muck rake is the immortal type of multitudes of sharp American business men who, in their absorption in the base and sordid things, are completely blind to the things that are really precious.

Is it really worth while, for example, for a man to surrender himself so completely to the fight for millions that he has no time left to bring up his sons in the right and safe way. And of what us is it to pile up money in great heaps for children who have been brought up in the wrong way? Why expend your sweat and your intellect and your very life in drumming for dollars which will propel your boys towards perdition?

There seems to be a law of retribution that works in these matters. The old man sacrifices the boys, and the boys are hot-footed to break his heart and to sacrifice him and to throw away his money among the women whose feet take hold on hell. Neglect for neglect. The father perverteth his rightful function as the educator of his children and devotes himself to money. They respond by caring little for him and much only for the money that they can scatter in dissipation.

Many great fortunes in this country have been built up by crime; and more than once, apparently, the sequence has been that the money filched unjustly from somebody has urged the filcher's heirs to infamy. "Woe to him," said the prophet in the old time, "who guilds his house with iniquity!" The fortune ill-got is poisonous for the accumulator and for his posterity. This nation regards the colossal wealth gathered into the control of vicious men with just apprehension. It is indeed a menace to the country; but it means the owners and their kith and kin more than any other persons.

Very often the man who swiftly acquires large wealth supplies a curious subject for study. Usually he loses his mental balance. He may develop an aversion to a faithful wife to whom he would have been devoted had he remained poor, and manifest a hankering after painted and tainted women; he may build a grotesque and monstrous house, or he may go scuttling about through Europe, playing the fool in many new and strange ways; or he may simply intensify his greed and permit his appetite for money to take possession of his life and consume it.

The dollar disease is as well defined as any other familiar form of mental malady. Men are money-mad as they are opium dopes or victims of strong drink; and they transmit the mania to their unfortunate posterity.

Is the game, at its best, really worth the candle? What is a boy worth before he wrecks his life with uncleanness and concludes it, perhaps, with murder? What is wealth beyond calculation worth if a man have not domestic peace and peace of conscience and of mind? What, under the most comforting and alluring and lawful circumstances, can money be worth after a man has satisfied all his sane and rational wants and cannot go a step further without satiety or insanity?

The only wise and happy man, surely, is he who, amid all the whirl and the tumult, amid the fury of the lust for money and the fierceness of the temptation to join in the witches' dance, keeps his judgment cool and his vision clear and the dollar mania far away from infecting him.

#### A HORRIBLE EXAMPLE.

Harry Thaw's present predicament ought to serve as an eloquent warning of the dangers that attend the course of rich young men without occupations. This fellow had every reason to be straight, every incentive to be decent. His father was a square, sturdy man of business, level headed and shrewd. His mother is a woman of the most excellent character, religious and kind, perhaps too kind.

The father, knowing the perils of idleness, willed that the son should have, out of the vast estate he left, an income of only \$2,500 a year. It was obviously his purpose to force the young man to go to work to earn the income which his rearing had probably made him regard as necessary to his well being. But instead of following this plan, the youth persuaded the fond mother to raise the limit and give him an annual revenue so large that it led him into wanton extravagance and into habits of indescribable folly and danger. His moral backbone, probably never very stiff, was quickly broken down completely, and it may be questioned whether after several years of idleness and dissipation it was possible for Harry Thow to "brace up" and be a man.

Such a life is an utter waste, whether it ends on the gallows, in an insane asylum, the grave or a suicide or the chance bed of a lodging house for tramps. It might have been a useful life, contributing to the pleasure and happiness of the world, making other lives easier and brighter.

Suppose Harry Thaw, taking advantage of his father's great fortune, had gone to work to put it to good uses. Suppose, after proving himself worthy, he had devoted his surplus to the erection of model tenements in the crowded cities, or the establishment of hospitals, or the creation of business enterprises giving clean, wholesome, well-paid employment to thousands of men and women. He would then have been worth while. The money he has squandered on wine and women during a dozen years would probably suffice to endow a home for incurables in his native city that would stand as a permanent monument to his name.

Now he crouches in a cell, accused of murdering a useful man, his crime explained by his friends only on the ground of insanity,

which, if it exists, is undoubtedly the result of his debauchery. There is no excuse for such a crime, and the hideous spectacle which this miserable man presents to-day should be widely held up to view as a token of the fate that awaits the youth who thinks to live without working and to take his pleasures without stint.— Washington Star.

# LIQUOR AND LONGEVITY.

At the annual meeting of the American Association of Life Insurance Examining Surgeons Dr. T. D. Crothers, of Hartford, Conn., read a paper entitled "How Far Does the Moderate Use of Alcohol Affect Longevity?"

He maintained that recent scientific study has shown that alcohol is a depressant even in small doses and that it disturbs the blood circulation and deranges the metabolism of the body. Experience, he said, proves that small quantities of spirits retard growths in animal life as well as in the vegetable world. Besides its poisonous effects, alcohol literally produces starvation.

English statistics practically show that it increases mortality and diminishes longevity in from 25 to 40 per cent. of all cases.

Studies of heredity prove that the moderate drinker is a greater risk than the total abstainer and that his mortality is increased, the risk being increased with the amount of spirits taken. He claimed also that no other poison is so dangerous, both directly and indirectly, in diminishing the vital forces.

## GOVERNMENT MIGHT KEEP MILLIONS ALIVE.

Much favorable comment has been made by members of the American Association for the Advancement of Science upon the paper read yesterday by Professor J. Pease Morton, of Yale, upon the "Advisability of a National Department of Health," in which he said:

"There are four great wastes to-day, the more lamentable because they are unnecessary. They are preventable death, preventable sickness, preventable conditions of low physical and mental efficiency and preventable ignorance.

"The facts are cold and bare. One million five hundred thousand persons must die in the United States during the next six months. Equivalent to 4,200,000 persons will be constantly sick. Over 5,000,000 homes, consisting of 25,000,000 persons, will be made more or less wretched by mortality and morbidity.

"We look with horror on the black plague of the middle ages. The black plague was a passing cloud compared with the white waste visitation. Of the people living to-day, over eight millions must die of tuberculosis, and not a hand is raised by the Federal Government to help them.

"Eight millions must die of pneumonia, and the entire event is accepted with as resigned a mien as the Hindoos show, who, in the midst of indescribable filth, await the day of the cholera. More than six millions of infants under two years of age must succumb during the next census period. Yet it is probable that these numbers could be cut in two.

"The National Government expends annually \$7,000,000 on plant health and animal health through the Department of Agriculture, but not one cent is expended directly on the health of infants, save through the splendid work of Drs. Wiley, Atwater, Benedict, etc.

"Thousands have been expended in stamping out cholera among swine, but not one cent has been expended for eradicating pneumonia among human beings. The Department of Agriculture has expended during the last ten years over \$46,000,000.

## DR. PETERS PREACHES ON THE PERILS OF WEALTH.

Dr. Madison C. Peters, of the Baptist Church of the Epiphany, preaching this morning on "The Future of the Republic," speaking of the concentration of capital, said:

"True prosperity depends far more on the equity of the wealth distribution than upon the aggregate amount of wealth possessed.

In 1860 the wealth of this country—\$16,159,616,000—was very evenly distributed—half of the wealth was in the possession of half of the people, and poverty was not only confined to the cities, but to small sections of them. The wealth of the country in 1900 was \$94,300,000,000, and three-tenths of 1 per cent. (0.3) of the people owned 20 per cent. of the wealth, 9 per cent. of the people 51 per cent. of the wealth, while 91 per cent. of the people owned only 29 per cent. of the wealth.

"One hundred and twenty-five families in the United States have more wealth than all the other 80,000,000 of people put together. Just prior to the fall of the Roman Empire, the entire wealth was in the hands of 1900 men. How long will it be, if our present ratio be maintained, ere a few hundred will own all the wealth of the country?

"When few men have scores of mansions and millions of acres for pleasure grounds, while there are 10,000,000 of persons in the United States who are much of the time underfed, poorly clothed and improperly housed, even our most conservative people are beginning to realize that this is a privilege inconsistent with a form of government where the will of the people in the forms of laws is supposed to exist."

#### A WORD TO BUSINESS MEN.

JESSE S. GILBERT.

It is passing strange that business men of our country, do not see what aparasite upon the tree of industry and legitimate traffic the liquor trade has become. The money that is spent for intoxicants, if expended for more and better food, clothing, shoes, furniture, books and travel, would cause every honest business in the country, to advance with leap and bounds. Besides this diversion of money, mostly hard earned, from healthful channels, there is another side to the matter.

The \$1,500,000,000 annually expended in the United States for rum, gives employment to about 44,417 men. The very same amount, if expended in the manufacture of boots and shoes, would

furnish employment for 416,000 men. If it were expended in the manufacture of worsted goods, it would employ 458,683 persons, if that of cotton goods, 300,000. These figures speak for themselves. The same principle pervades all manufactur and all trade. Remove this incubus, and all will begin to revolve with increased velocity.

"The logic that justifies an annual appropriation of \$2,000,000 for a life-saving service against the accidents at sea should justify protection against accidents of disease and death.

"It is probable that a National Department of Health could be advantageously made to consist of the following bureaus:

"Infant hygiene, education and schools, sanitation, pure food, registration of drugs, druggists and drug manufacturers, registration of institutions of public and private relief, correction, detention and residence; organic diseases, quarantine, health information, immigration, labor conditions, research requiring statistics, research requiring laboratories and equipment."

Among those who addressed the meeting in favor of such a department were Dr. W. H. Welch, of Johns Hopkins University and president of the American Association; Dr. A. C. Abbott, president of the Board of Health of Philadelphia, and Dr. Richard C. Newton, of Montclair, N. J.

#### MAINE'S PROSPERITY UNDER PROHIBITION.

In the state the people are enjoying a prosperity the like of which was never known. Within our borders there is no poverty, no want. Our poorhouses were never so empty. Our bank deposits were never so large, the depositors so numerous. Thrift, industry, sobriety were never so characteristic of the people. Peace and plenty, comfort and security, abound. Nor are we fortunate in this alone.

There were never so many clean towns in our state; there were never so many orderly villages. Our cities were never so well governed. The social atmosphere was never so pure and sweet; culture and refinement so prevalent. In short, the state of Maine

was never before so good a state in which to live; and no one ever claimed it as his birthplace with as much pride, as to-day.

The financial affairs of the state are in excellent condition. With a tax rate of only two and one-half mills, at the close of last year there was a balance in the treasury of rising \$430,000. In the year 1905, the legislative year, the total bonded indebtedness of the state was reduced \$23,000. This year, 1906, the debt has been reduced \$100,000, with preparations already made for purchasing \$100,000 worth more of our bonds in July; and the state treasurer tells me that there is the highest probability of being able to take up another hundred thousand dollars' worth before the end of the present year, which will make a reduction of \$323,000 in the two years of the present administration and reduce the interest account by \$10,000. At the same time there has been taken and used for municipal purposes MORE MONEY than ever before in the history of the state, 251 towns now receiving more money from the treasury than they pay into it, \$800,000 being used yearly for the purposes of education and \$50,000 for good roads.—Hon. H. H. Hastings, Portland, Me., June 27, 1906.

# HOW LIQUOR IS DEBAUCHING PITTSBURG.

The Dispatch, of Pittsburg, Pa., says:

"The report of Warden W. J. Lewis, of the county jail, shows that over 7,000 persons were committed to the institution last year for drunkenness and offenses committed through alcoholic influence.

"The exact number of persons who served sentences at the jail for drunkenness was 3,626, while 98 per cent. of the 2,400 persons committed on charges of disorderly conduct were under the influence of liquor when arrested.

"Warden Lewis said yesterday that fully 90 per cent. of the summary conviction cases received at the jail last year owed their downfall to drunkenness. Some of these persons are confined to padded cells and a few are in straight-jackets.

# LIQUOR SELLING TO INDIANS.

A delegation of Sioux Indians from Yankton, S. D., came to Washington for the inauguration. These Indians are among the very few of the country who possess the rights of citizenship, and they claim that their votes in the last election swung the tide in South Dakota for President Roosevelt. Their interpreter made the following significant statement: "In spite of the law on the statute books and all regulations of the Indian Bureau, white men, in search of the dollar, persist in dispensing whisky and rum to the Indians, and this under the very eyes of the reservation officials, who have taken no steps to break up the practice. One of the main reasons for coming to Washington was to see if the liquor law could not be enforced on their reservation at Yankton. Liquor is a bad thing for Indians, and we want to have the sale stopped. There ought to be government detectives to prevent people from making the Indians drunk when they don't want to get drunk but want to be sober and industrious. Somehow the authorities let the trading in whisky go right along and we can't stop it."

## THE BAR.

The saloon is sometimes called a bar, that's true—

A bar to heaven, a door to hell; Whoever named it, named it well. A bar to manliness and wealth, A door to want and broken health. A bar to honor, pride and fame, A door to sin, and grief and shame. A bar to hope, a bar to prayer, A door to darkness and despair. A bar to honored, useful life, A door to brawling, senseless strife. A bar to all that's true and brave, A door to every drunkard's grave. A bar to joys that home imparts. A door to tears and aching hearts. A bar to heaven, a door to hell. Whoever named it named it well. -Philadelphia Press.

#### GERMANY'S DRINK INCUBUS.

The money spent in Germany on drink is three times the cost of the army and navy together, and more than seven times the cost of primary education in Germany. Its amount is almost equal to that of the German national debt, and so the German people, by leaving off drink for a year and a month, could pay off the whole debt. The Germans have always had the reputation of being mighty drinkers, and it appears from the official statistician that they deserve it. So says a contemporary.

#### THE ENGINEER'S REMEDY.

Mr. Engineer was a gray-haired, thick-set man of fifty, quiet and unobtrusive, and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary engine because he could get no employment on the railroads. A long talk with the superintendent of the road from which he had been removed revealed only one fault in the man's past life—he loved strong drink.

"He is," said the informant, "as well posted on steam as any man on the road; he worked up from train boy to fireman, from fireman to engineer, rendered us valuable services, has saved many lives by his quickness and bravery, but he cannot let drink alone and for that reason we have discharged him."

In spite of this discouraging report, I hired the man. During the first week of his stay I passed through the engine-room many times a day in the course of my factory rounds, but never found aught amiss. The great machine run as smoothly and quietly as if its bearings were set in velvet; the steel crosshead and crank-shaft and the brass oil cups reflected the morning sun like mirrors; no speck of dust found lodging in the room.

In the fire room the same order prevailed; the steam gauge showed even pressure, the water gauges were always just right and our daily report showed that we were burning less coal than formerly. The most critical inspection failed to find anything about either the engine or boilers that showed the faintest symptoms of neglect or carelessness.

Three weeks passed. The man who had been recommended as good for "five days' work and two days' drunk" had not swerved a hair from his duty. The gossips were beginning to notice and to comment upon the strange affair.

"I should like to speak to you a moment, sir," said he, one one morning, as I passed through his sanctum.

"Well, John, what now?" I said, drawing out my notebook. "Cylinder oil all gone?"

"It is about myself," he replied.

I motioned him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to last month, no week has passed without its Saturday night drunk. During those ten years I was not blind to the fact that the appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulants were earnest. My employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it.

"When I came to work for you I did not expect to stay a week; I was nearly done for; but now," and the man's face lighted up with an unspeakable joy," "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a sure remedy. I am saved from my appetite!"

"What is your remedy?"

The engineer took up an old open Bible that lay face down on the window ledge and read, "The blood of Jesus cleanseth from all sin."—The National Advocate.

# THE LIQUOR BILL FOR 1905.

The American Grocer compiles and analyzes the statistics of liquor consumption annually, and has just issued its statement for 1905, based upon the Government Excise statistics. The fig-

ures for 1905, just issued, show a continuation of the same steady annual increase in this item of national expenditure as has been observed in the years previous. We spent for beverages \$1,548,708,307, as against \$1,498,622,715 in 1904, \$1,541,633,279 in 1903, \$1,369,098,276 in 1902, and \$1,273,212,386 in 1901. The alcoholic drink bill which enters into this computation as given by the *American Grocer*, is \$1,325,439,074. Of this sum, \$771,675,959 is given as the beer bill, \$96,005,230 is the wine bill, while whisky is charged up to the amount of \$457,757,875. The total drink bill to-day, as the compiler states, is "one-fourth of the total estimated production of cotton, wheat, corn, hay and tobacco crops, and every other product of farms, orchards, cattle ranches, dairies and every other agricultural inductry. It amounts to one-eighth of the nation's total expenditure for food."

The consumption of wine and whisky has not been a steady increase, but more or less erratic. But the increase of beer drinking has been as steady and seemingly inevitable as that of population. From 1863 to the current year there have been only six years in which setbacks of even a fraction of a gallon occurred.

The increase has been not only absolute but relative to the population, namely 21 3-5 per cent., during a period when the population increased only 6½ per cent. The per capita consumption has greatly increased, and has reached an annual expenditure of \$93.00 for each family of five persons, while the Bureau of Labor gives \$749 as the average family's annual income.

#### THE COST.

According to the facts published by the *Church Economist*, the liquor traffic for the year 1903 cost the nation the following startling summary:

Twenty-five hundred babies were smothered by drunken women.

Five thousand persons committed suicide.

Sixty thousand fallen girls through drink.

Three hundred thousand paupers.

Three thousand murdered wives.

Seven thousand and nineteen additional murders.

Forty thousand widowed mothers.

One hundred thousand orphaned children.

One hundred thousand insane.

One hundred thousand criminals.

One hundred thousand died drunkards.

In addition to this a minister in Boston compiled statistics carefully gleaned from clippings and tells us that 580,000 boys formed the habit of drinking intoxicating liquors and are in line to keep up the processions of victims of this modern Moloch.—Marie C. Brehm in *Union Signal*.

# NEW JERSEY'S BARKEEPERS.

New Jersey has 3,810 saloon keepers, 3,610 barkeepers, 7,420 in all, busy day and night making drunkards and criminals, with 2,622 clergymen trying to counteract this evil influence.

In Camden three citizens counted 1,205 men going into a corner saloon one Sabbath between 7 A. M. and 5 P. M. It is needless to ask why the men are not in the churches. Essex and Hudson counties contain more than a third of the population of our State. Newark, the largest city in Essex, has 1,283 saloons, requiring 360 policemen to make 6,399 arrests. Jersey City, in Hudson County, has 1,021 saloons, 250 policemen, 7,343 arrests.

The taxpayers maintain for these jails, prisons, penitentiaries, reformatories, police stations, judges, juries, lawyers, all requiring salaries, court fees, costs of prosecutions, etc.—Mrs. Emma Bourne, State President W. C. T. U.

#### EVERYBODY'S ENEMY.

Tell a young man that a certain person is dishonest and he will look out for him.

Show the young man that this dishonest person is shrewd and unscrupulous, that he overcomes prejudice with misrepresentation and false promises, but that his sole purpose is to ruin and destroy, and he will have nothing to do with him.

Convince him that this unscrupulous person wields a mighty power, but that his power is all for evil; that he works insidiously ject, and industry, but his work is all in one direction, and for oband industriously, but his work is all in one direction, and for one object, the humiliation and degredation of others, and the young man will shun and despise him.

Prove that through some subtle influence this dangerous person gains control of good men, but that his power is a withering blight that wrecks homes and ruins happiness, and there would be such a feeling of indignation that he would be driven from the community.

But there is an enemy compared with which the power of the worst person in the world is weak and harmless. This enemy is whisky.

When an individual seeks to injure you he may do his utmost of damage, but he cannot take away your reasoning power, your ability to cope with discouraging situations. Whatever happens, your brain is clear, and you are able to plan some way out of the difficulty.

But when whisky is the antagonist, you stand to lose in every conflict. You haven't an argument left in any controversy. Whisky paralyzes the judgment and destroys the will power. It deceives its victim with egotistic fancies and gives him a false idea of his own importance.

Whisky blunts a man's sensibility and makes him forget his duty to his family. It brings desolation and misery into his home. It destroys his ambition and ruins his finances, and then, when all is over, when it has done its worst and friends and home and fortune and position are all swept away, and in sheer desperation the man would break away from the enemy that has caused his undoing, he finds that he may not go. He may not break the chains that years of delusion have forged.

Possibly he doesn't understand this. When he is sober enough to understand anything he doesn't see how it has all come about. When he commenced drinking he had no thought of making any trouble. He drank a little for sociability, then he drank for stimulation—he thought whisky made him feel better—or perhaps he drank for inspiration or for courage—he thought he could do bet-

ter work; but, whatever the cause, he didn't mean 'o ruin his life or wreck his home. Neither does any man when he begins the pace that leads to inebriety.

There is need of more educational work along preventive lines of temperance. As has been said in these columns before, it sometimes is difficult to convince a young man that moderate drinking is a vice when he can point to respectable men who are moderate drinkers. But all young men should understand that, whether moderate drinking is a vice or not, it is always a danger.

For one man who fixes a limit to his potations there are scores who become drunkards. And even if one could be sure he would keep to his limit, what is the advantage of drinking at all?

Whisky, even in moderation, is a heavy handicap for a young man. It bars his way to the best positions and hinders his advancement in the places he can secure. It combines the worst characteristics of an individual with the subtle power of a drug. It deceives with false promises and unfits a man for successful effort. Whisky is an enemy to everything that makes life worth living.—Banner of Gold.

# WHAT SAN FRANCISCO LEARNED.

The earthquake shook a powerful temperance lesson out of San Francisco. Almost the first thing done by the authorities was to destroy all liquor that could be found and shut the saloons up tight and fast. This was an elementary necessity of the situation, for intoxicants would have intensified the disorder and lawlessness of the occasion, releasing men's passions and criminal instincts when the usual bonds of society were already dissolved, and thus turning the burning city into an awful hell.

And this prohibition of the saloon still continues nearly a month after the earthquake and will be made indefinite. The press report says that on May II "All saloon licenses were ordered revoked by unanimous vote of the Board of Police Commissioners, on suggestion of Mayor Schmitz, who said that he had decided that all saloons should remain closed for an indefinite period. He

attributed the absence of crime and the presence of order since the conflagration to the fact that the edict against the selling of liquor has been rigidly enforced. The Commissioners were a unit in voicing the sentiment that the future welfare of the city would be enhanced by a fewer number of drinking places."

No other kind of business in all that city was ordered closed. Stores, factories, banks, offices, schools, churches, places of amusement—all were free to resume business and every effort was made to open the way for them. But the saloon must close up and stay shut! Why this invidious distinction? Is it not because the saloon is a blackleg and outlaw in our civilization, a breeding-place of disorder and crime? It works with the earthquake and the fire to destroy the city: all other kinds of business work against earthquake and fire and crime to restore and strengthen and beautify the city.

That press report is one of the most powerful temperance lessons and prohibition arguments ever heard in this country. If the suppression of the saloon is good for the city for a time as a means of healing its awful hurt, why is not such suppression good for all time as a means of keeping the city sound and safe? Is the saloon, now held in abeyance until the city recovers itself, going to be let loose on it as soon as the city is again on its feet?

A business that is so akin to the destruction of earthquake and fire that it must be stopped while these are doing their work, should be treated as we treat fire and put out of business altogether. We would almost be willing to say: Let the whole country be rocked with an earthquake if it will only shake the saloon into everlasting ruin.—*Presbyterian Banner*.

## WORSE THAN TINNED MEAT.

London, July 13—The worst article that this country sends to Great Britian is the American cigarette, in the opinion of Edward Page Gaston, of Chicago, who discussed the subject before the Select Committee of the House of Lords on Juvenile Smoking teday. The committee is considering a bill providing for a fine of

\$5 for the first offense in supplying tobacco to minors, \$10 for a second offense and the revocation of the offender's license on a third conviction.

"It is worse than Chicago tinned meat," said Gaston, in reply to Earl Beauchamp, chairman of the committee, who questioned him closely. Asked regarding the effect of the American law against the sale of tobacco to minors, Gaston stated that nearly one-fourth of the population of the United States had been benefited through living under anti-cigarette legislation. He also warned the British legislators against attempts of bribery on the part of the American Tobacco Trust in order to balk unfriendly enactments. It is believed the proposed bill will receive the indorsement of the committee, and that it is looked upon with favor by the House of Lords.

#### FIGHTING CIGARETTES FOR YEARS.

CHICAGO, July 3.—Members of the Gaston family have been active in the fight against cigarettes for many years. Edward Page Gaston, however, is not so well known in this connection as his sister, Miss Lucy Page Gaston, the present superintendent of the Anti-Cigarette League. Miss Gaston has conducted a fight against the use and sale of cigarettes for the last 15 years, and has been instrumental in securing the passage in different States of a number of acts regulating their use and sale. She has caused raids to be made on places where cigarettes were sold in violation of the law, and has many times prosecuted the violators in Court.

It was chiefly through her efforts that a special license of \$25 per annum was placed in this city on the selling of cigarettes and a prohibition placed upon their sale within a considerable distance of public school buildings. The Anti-Cigarette League, under her management, was in active sympathy and correspondence with the opponents of the cigarettes when the laws against its use were passed in Indiana and Wisconsin. Miss Gaston is at present engaged in the effort to secure the passage of additional legislation regulating the cigarette business.

#### ANDREW CARNEGIE'S WARNING TO YOUNG MEN.

Great captains of industry are generally so much absorbed in the pursuit of gain that they seldom, if ever, make a public address in which they emphasize the importance of moral virtues. Mr. Carnegie is an exception, since at the opening of St. Andrews, in Dundee, Scotland, some months ago, he brought out the importance of abstaining from alcohol and tobacco as hindrances in the race of life. As the result of correspondence with Mr. Carnegie, we are in receipt of The Dundee Advertiser, containing an excellent report of his address. While pressing upon the young men the importance of paying strict attention to their physical development that they might for a sound mind have a sound body, he said he should "like to call their attention to the possibility that even while they reap with one hand they might waste with the other, that they might indulge in habits that neutralized the good effects of their exercises.

"There were two such habits very common among the young men to-day. The first and most serious was the use of alcoholics. A dangerous habit very likely to cause grievous results all agreed; that it could cause no beneficial results all agreed. It was therefore the part of wisdom to abstain from the habit that might work evil and could do no good. That no ill effects were visible from indulgence during the vigorous period of youth rendered the danger of serious consequences in after life still greater than if the ill effects were visible from the beginning. They were playing with an insidious foe.

"Viewing them as young steeds training for the race of life, he knew of no one habit so likely to defeat them in the contest as the drinking of alcoholic liquors. That, taken in excess, they destroyed the character of men and rendered them useless members of society, they all knew. The line between excess and sufficiency was so narrow that it was very seldom the drinker knew and observed it. Better be on the safe side. Why run into danger? As no possible good could result from indulgence, no risk should be incurred. Believe him, in the stern game of life they had all to play; they could afford to throw no advantages away.

"Drunkenness was the great rock ahead in the career of every

young man. It was far more important that he insure himself against it than against death. A drink policy was worth ten life policies in their case. Abstain and evade the danger.

"There is another danger, not to compare with the first, still it was one which he ventured to bring to their attention—the use of tobacco. What was said of liquor could be said of tobacco. It could do them no good. That it did many harm went without saying. It was not long ago considered a nice habit for a gentleman. He had always admired the young lady who, when asked if she disliked gentlemen to smoke in her presence, replied that she didn't know; no gentleman had ever tried. Many older men he knew wished they had not become slaves to the habit in their youth.

"He had known some instances where men were able to conquer the habit, but it was a severe trial. Smoking tobacco would do them no good, while it might become a habit which would enslave them. Why should they run this risk? In youth it was easy to abstain, but the appetite, once formed, it was not easy to break their chains. To young men having their living to make he ventured to suggest that it was also an expensive habit. Not seldom, he believed, the sum spent by a young man upon tobacco, if saved for twenty years at 5 per cent. compound interest, would give him a very nice nest egg in the bank. The principal point that could be urged against tobacco was that it had injured, and was injuring, many of their fellows from excessive use. Like most bad and seductive things, the line between use and abuse could rarely be maintained, and he said, therefore, about tobacco as he did about alcohol, there was danger in it—why not insure themselves?

"Life was a game which required them to equip themselves with every possible advantage to play it from scratch, and to strip themselves of every impediment that might hamper them in the race. There was no us in taking chances by becoming handicapped by either the alcohol or tobacco habit."

# ONLY CLEAN POOR TO GET ATLANTIC'S ALMS.

Applications for relief from the city's poor fund have been cut down one-half since Overseer Risely Barlow has issued an edict to the effect that evidence of the use of soap and water will be a qualification for those hereafter seeking help from his office.

Barlow came into prominence a few weeks ago in beginning a campaign against drunken and indigent husbands whose impoverished families the city has been compelled to support. "Go to work or go to jail," the Overseer told the slothful ones when they were hunted up by the police. Several are now on probation and one or two are "resting" behind the bars.

This campaign, Overseer Barlow says, should be extended to include drunken mothers. "We've got the fathers pretty well into line now," he says, "but complaints are coming in by the score against drunken mothers, who neglect their children and spend the money their husbands earn for rum.

"I scarcely knew how some people lived until I got this office. After investigating some of the complaints against drunken fathers, I certainly advocate the whipping post as the best manner of punishment for them."

It is in his new reform that Barlow will probably win greatest fame. Investigation has shown that many who were securing city supplies were fakirs, and, for their elimination, the Overseer has hit upon a plan worthy of Solomon.

"Go out and clean up, and then come back if you want any assistance from this office!" he has been telling applicants for the last few days. "I have decided that those really in want should be willing to wash up," he says, in relating his experience under the new rule.

"Hereafter, only those whose faces look as if they had been near soap and water within a week, at least, will get any sympathy or alms here.

"But, do you know, I have found people who are actually too lazy to wash their faces in order to get a square meal. That class had better steer clear of this office."

#### INSANITY GROWING AT ALARMING PACE.

"At Marshalsea the officials estimate that fully 25 per cent. of the inmates of the insane department lost their reason as a consequence of the misuse of alcoholic drinks. Fully 40 per cent. of the men and women in the insane ward of the Allegheny City Home went mad from the same cause, and at the Western Pennsylvania Hospital for the Insane the authorities say that in the majority of cases under their care alcohol has figured largely in producing dementia.

"That drunkenness in Pittsburg is rapidly increasing each year is a certainty if police court records count as a basis. The recapitulations at Central Station each month show that of the many prisoners lodged there the majority are charged with drunkenness and that this element increases in numbers each month.

"Sergeant Thomas Morley said yesterday: 'The increase of drunks every month is enough to make a moralist or temperance advocate shudder. Though the number locked up here is appalling, it by no means represents all the drunks of the downtown district. I have never seen so many persons whose arrest is caused by intemperance habits as at the present time.'"

#### POISON FOUND IN CANDY.

Investigation by New Jersey's health authorities of the composition of salt water taffy has been followed by notices served upon manufacturers of the adulterated stuff that prosecution will be commenced against them if the state authorities shall fail in the performance of their plain duty.

The projected action follows close upon and is inspired by the prosecutions instituted in Pennsylvania by Dr. B. H. Warren, head of the Dairy and Food Commission of that State.

The findings by Special Agent H. P. Cassidy, of Dr. Warren's force, show that salt water taffy is the mere junk of the confectionery shops, which is bleached by poisonous sulphites, made tasteless by avazol, a chemical resolvent that is a powerful irritant, cheapened and sweetened by stomach irritating glucose instead of sugar, and colored with poisonous coal tar dyes.

These revelations have stirred mightily the parents who have children at Atlantic City and have played havoc with the receipts of the taffy manufacturers.

As thousands of children are brought there for the sake of their health, and salt water taffy has been considered, up to this time, an absolutely pure confection, and for that reason has been given to the children in almost unlimited quantities, the harm done by it has been considerable.

Immense profits have been reaped by these manufacturers. They own some of the finest beach front properties in Atlantic City and in other towns.

Of course, there is not a drop of salt water in the stuff that is sold for salt water taffy. With the noxious composition of glucose, avazol, coal tar dyes and kettle scrapings, it could be sold at a profit at 8 cents a pound. Yet the price charged is 25 to 50 cents a pound for the brilliant hued stuff—Camden Outlook.

# STOPS SELLING RUM, HE SAYS IS IMPURE, ON OLD MOTHER'S PLEA.

For the first time in the nearly twenty years that the Brooks High License law has been in effect a petition to the License Court Judges has been filed by a licensed liquor dealer, asking that the Court revoke his license at once on the grounds that the trade has degenerated through impure liquors being sold and the traffic is responsible for untold human misery.

To the pleadings of his old mother he gives the reason for his action.

In addition, the petitioner declares that the license granted him by the Court was not paid by him, but was paid by a firm, and that this firm has managed the business, received the profits and paid all expenses.

The petitioner is Matthew M. Farrell, of 4539 Merion avenue. Less than two blocks away, on the southeast corner of Forty-seventh street and Lancaster avenue, is the liquor business that is conducted under Farrell's name on a license for which he swears he never paid. It is a wholesale place and the license was granted last March, when the Court announced the list for the year beginning last June.

Farrell appeared before William W. Turner, deputy clerk of the License Court, on Saturday and made affidavit to the statements contained in the petition. He does not include the name of the firm he alleges paid for the license, but is is understood to be a large wholesale whisky firm.

After stating he is not the real owner of the license and in no sense interested in the profits of the business, he declares he has conscientious scruples against further connection with the liquor traffic. Continuing, the petition says in part:

The liquor trade has so degenerated that it is almost impossible to purchase pure liquors. It is a crime to furnish cologne spirits and fusel oil to a man or woman who asks for whisky, and yet it is done. I can no longer permit my name to be connected with a business which distributes such poisonous potions, as there can be no doubt that many of the cases where men and women have been found dead have come to their death through patronizing saloons selling the vile concoctions under the guise of liquor.

Again, I further object to having my name connected with a business which takes from human beings not only their money, but their will power and their reason, and leaves them abandoned or ruined wrecks for all time and eternity.

I further object to longer being a party to a business which causes so much suffering and misery in the homes of this city. It is a fact, which must be taken as a verity, that more crimes are traceable to the rum business, and more sorrowing, heartbroken wives and children, mothers and fathers, are due to the vile drinks than to any or all other causes.

Your petitioner therefore prays that the said liquor license granted to him for the year beginning June 1, 1905, be revoked. Your petitioner's sense of justice and common honesty and his conscience, will not permit him longer to be a party to a business so surrounded with trouble, deception and corruption.

Farrell was seen yesterday at his home in Merion avenue and asked to explain the unusual petition. The home is a modest two-story house. Farrell is about 45 years old. He said:

"There is nothing more to say at this time, but I will be ready to answer any questions the Court may ask when the petition is presented to it."

#### LIKES TORREY'S MESSAGE.

To the Editor of The North American.

"Torrey's Message to the People of Philadelphia" in your issue this morning is the right gospel.

Now let every one examine himself and herself and set to right the wrongs they are committing.

We do not need to fling stones at an Ohio Rockefeller or the New York Astors, Vanderbilts or any others so long as Pennsylvania is cursed with too many wealthy (?) families who have stolen and robbed their fellowman right and left.

It is not more children the working man needs, but more money to properly educate and care for the ones he now has.

Race suicide is only among the rich—those women who wish to run to "functions" and let their husbands find the kind of women that suit them best.

Let us hope that soon our women will become sensible and have something better than dogs to burden their arms. Let every one begin to pay what he owes, and so the working man can live and enjoy the fruits of his labor.

M. W.

Harrisburg, Pa., February 1.

## WHENCE THEY CAME AND WHAT THEY BROUGHT.

Between 1871 and 1894, inclusive, 2,380,792 Germans emigrated to the United States. Of the million who landed in this country last year 36,000 adults came from England, 21,000 having \$50 each; only 15,000 had less than \$50. The Scotch who had more than \$50 numbered 5,700; the remaining 6,200 had less than \$50. Of the French immigrants 5,000 had more than \$50, and 3,300 less. Next to the English the largest number with more than \$50 came from Germany; 18,000 of them supplied with that much came last year. Altogether the immigrants brought \$20,000,000 last year. Of the Italian new comers 15,000 had more than \$50 each, and 175,000 had less. Of the Irish 7,000 had more than \$50; 38,000 less. Of the Hungarians and Slovaks 3,000 had more, 80,-

000 less than \$50. Among the Russians there were only 600 with more than \$50, and there were 15,000 with less. Twenty-five hundred Poles had more than \$50, and 82,000 had less. The way that most of the immigrants can live makes \$50 quite a large sum to start with.

#### FATHER DOES IT.

He was ten years old and it was his first offense. He had been kept in the house by the influenza, while his brother with the nurse had gone to the park to play, and he was lonely, for his mother had told him not to disturb her. Thus did temptation overtake him. He smoked one of his father's cigars—proudly, happily at first; less so after a time, and pretty soon he was—yes, he was going to die! With this awful consciousness stirring in his stomach, in his soul surged the no less awful certainty that, dying so, he could not hope to go to heaven. He was a religious little boy on Sundays; and at Sunday School and Church did not the teacher and preacher set forth precisely where all those who die in sin must go?

He wiped the cold sweat from about his mouth, got down on his knees and prayed. He felt that he was even then passing away —passing away in what agony!—and he prayed hard:

"Dear God, please don't let me die and I'll be good; I'll never smoke again. Please don't let me die." Then in the blackness of the loathsome night that, spreading from a centre within his stomach was enveloping his whole being, the thought came to him to go and die outside the door of his mother's room. No, he would not disturb her; he would just die there—die as he had lived, obedient except for that one awful thing that was killing him. It was very sad—his sufferings, his situation, and what was to come after. He began to sob. When his mother, attracted by a queer noise, opened the door—it was nothing; he was just dying because—O! would she please forgive him? He had smoked one of father's cigars.

After he was feeling better, mother thought that the opportunity should not go neglected; she should impress upon him the evils

of smoking, while within his being he was experiencing real conviction of the truth. So she spoke to him very solemnly, very eloquently—very well, indeed; the speech would have earned her loud applause in any mothers' club. And in conclusion she said, "Now, my dear little boy, you have learned what a vile and wretched thing it is to smoke, and I hope you will never, never do it in all your life again."

"That's so, but"—still white and very feeble, he pulled himself up bravely—"I s'pose I'll have to get used to it; father does it!"

There behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers individually in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that whatever may be right on Sundays or at prayer time, the things that are really good, that really count in life, are what father does. Moreover, it is what father does which defines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply of the rather neglected facts of human experience.—Harper's Bazaar.

## THE COST OF WAR.

The terrible cost of war looked at from its lowest level, the money, is beginning to be felt. The nations are in a race for great armies and costly battleships. The chairman of the House committee in presenting its report providing for a 20,000-ton battleship to cost \$10,000,000, said in his speech:

"Only recently England condemned seventy of her naval vessels and sent them to the scrap pile. We have under construction to-day thirty vessels of all classes with a displacement of 384,730 tons, or more than fifty per cent. of the displacement of our pres-

ent navy, and that construction will not be completed until 1910 or 1912. On account of previous wars we are expending this year \$175,957,638; the amount we are expending this year in anticipation of war is \$199,702,081. These two amounts form a total expenditure during the fiscal year of \$375,659,719. This means that we are expending this year for wars past and in preparation for wars to come 63¾ per cent. of the total revenue of the Government outside of the postal revenue."

The official statement of the cost of maintenance of the vessels of each type now in the service during the fiscal year 1905 is as follows:

First-class battleships	634,255
Second-class battleships	468,729
Armored cruisers	489,206
Protected cruisers	395,624
Monitors	209,273
Gunboats (1,710 tons)	175,420
Gunboats (1,187 tons)	133,314
Gunboats (1,000 tons)	117,860
Torpedoboat destroyers	81,674
Torpedoboats, estimated	34,000
Submarine torpedoboats	29,879

Three good colleges could be maintained for what it costs to maintain one battleship. The amount expended on one gunboat would maintain the whole foreign mission service of the Reformed Dutch Church in America for one year. Two second-class battleships cost as much to maintain last year as the Presbyterian Church spent in domestic missions. It cost more to maintain one torpedoboat destroyer than was spent on the saving spiritually, morally and physically of the merchant seamen of New York. And as much for one submarine torpedoboat as was spent by the American Seamen's Friend Society for the maintenance of its thirty-four auxiliary societies.

So we might go on making comparisons that at least would provoke thought. Our business as a society is to make these vessels of war and every other vessel on the sea floating Bethels, whose

crews will go forth to the ends of the earth carrying the benedictions of the cross. "How beautiful upon the mountains are the feet of Him that bringeth good tidings of peace \* \* \* \* and the work of righteousness; and the effect of righteousness, quietness and confidence forever."—Sailors' Magazine.

#### FIFTEEN YEARS AGO.

BY J. S. HOLDEN.

I wandered to the grog-shop, Tom, I stood beside the bar, And drank a bowl of lemonade and smoked a bad cigar; The same old kegs and jugs were there, the ones we used to know When we were on the round-up, Tom, some fifteen years ago. I asked about our old-time friends, those cherished sporty men,

And some were in the poor-house, Tom, and some were in the pen; And one, the one we liked the best, the hangman laid him low; The world is much the same, dear Tom, as fifteen years ago.

Now crowds line up against the bar, and call for crimson ink; New hands are trembling as they pour the stuff they shouldn't drink; But still the same old watchword rings, "This round's on me, you know." The same old cry of doom we heard some fifteen years ago.

I wandered to the churchyard, Tom, and there I saw the graves Of those who used to drown themselves in red fermented waves; And there were women sleeping there, where grass and daisies grow, Who wept and died of broken hearts some fifteen years ago.

And there were graves where children slept, have slept for many a year, Forgetful of the woes that marked their fitful sojourn here;

And 'neath a tall, white monument, in death there lieth low,

The man who used to sell the booze some fifteen years ago.

#### AN AMUSING TRIP TO THE SEASHORE.

On my arrival I went to the hotel and after a short rest, called on a friend, whose porch was on a public street. While sitting there my attention was attracted by the numerous smokers. I should judge that three-quarters of all the men that passed were smoking.

Presently an old friend of mine came along by the name of Smith, for whom I had just inquired about from my acquaintance sitting near, as to whether he still resided in the city. His reply was: "There he comes now." He halted, and I remarked that he must be well loaded with electricity, as I was just thinking of him and he replied with the familiar saying: "Think of the Old Boy and you will find him near."

As it is my usual custom to have some small tracts, I gave him one, at the same time remarking, "Do you use tobacco?" He said, "No, only when I have to."

This remark called forth a query and an explanation, which he gave saying: "There is scarcely a place where I mingle with men but what I am compelled to inhale the fumes of tobacco, and never was so disgusted with those who use tobacco in my life as at the present time." He further stated "That some men do not have respect to desist from smoking when they meet to see about burying the dead." I inferred from this that he must belong to some fraternal order.

In addition to saying many other things regarding the filthy habit, I saw that he was more capable of denouncing it than I was and gave him the right of way.

Presently my attention was attracted by a young lady accompanied by two gentlemen, one on either side, who were profusely smoking and at the same time trying to show her much attention.

Soon after this I noticed a young gentleman who had two young ladies with him, one on either side. They were also trying to do justice to him in the way of entertainment by jolly conversation, and one might have been led to think that he was the son of a millionaire from the attention he was receiving.

It was evident that the young man was not much accustomed to cigars from the way in which he held it in his mouth and car-

ried it in his fingers, and had only procured it for the occasion. In his efforts to pay due attention to each of the young ladies with him, I was reminded of the story of the young man who became cross-eyed in endeavoring to make love to two young ladies at the same time.

On my return trip I was amused for awhile at some of the passengers in the car. Upon taking my seat I precumed that I was in a mixed car, as there were several ladies already seated. Presently, however, I noticed a man light a cigar and begin blowing the smoke out of the window. I suppose he did so out of respect for the ladies in the car. In a few moments another man lit his pipe; he too blew the smoke out of the window.

In a few moments the train stopped at another street station and took on some more men. They soon began to strike matches, light pipes and cigars that they might smoke and appease their appetite. The next stop the train made, a number of men boarded who had evidently spent their day's outing in fishing. They completely filled the car. Before going much further I think everyone was smoking excepting the ladies and myself. Some used the corn-cob, others a meerschaum, while others smoked cigars.

On the seat in front of me sat a man who had apparently been indulging during the day in something stronger than tobacco, and from the fumes in my immediate vicinity, one would suppose that there were many others who had done likewise. As I was seated in the rear end of the car I received the full benefit of the odor. Not being accustomed to such a combination of tobacco and whiskey, in addition to the smell of the fish being emitted from the many baskets of fish, it was more than my olfactory nerves could stand, and I began to look around to see where I could make an exit, which I soon did, thereby finding much relief, but my little experience caused me to wonder why there are so many people endeavoring to obtain happiness in the way they do.

We know it is natural to seek pleasure in various ways, fishing, gunning, etc., but why a man should at the same time take along a flask of whisky or a bag of tobacco, or both, to help add to these pleasures, is more than I can comprehend. But after indulging in these so-called luxuries during the whole day, when they get in the car they continue to repeat the same performance.

To one who has not contracted the habit, it is at first amusing to see such actions that man will go through in the attempt to find relief and then call it pleasure. But on reflection, a careful observer and thinker will come to a sense of pity that they are put to so much trouble to secure what they call pleasure, when three-quarters of those who are committing these acts to their body would gladly leave off the use of these narcotics. We know there are many who make the attempt to get rid of the same, but find it as difficult to free themselves as it would be of some other disease which they might contract.

It was also amusing to see the young man walking between the two ladies, endeavoring to manipulate the cigar, which he had evidently secured for the occasion, hoping to add dignity to his physique, and the ladies were apparently showing all signs of appreciation for him. But if the true sentiments of their hearts were to be expressed, they would indeed appreciate the young man more without the additional roll of tobacco.

When these peculiar conditions arise with human nature, and they are both unnatural and obnoxious, does it not seem that there is a greater need in these days for an interpreter as when, in the days of old, Joseph was called to interpret Pharoah's dream. It is very evident the whole nation is asleep to the evil effects of habit. While there are many who are fully aware of their ravages they are powerless to know how to co-operate with the many millions of mothers, in their homes, who have sons and daughters, that the mother may be taught the importance of instructing her daughter, that instead of wooing a young man who will blow tobacco smoke into her face, she should resent such impolite actions with contempt as the highest breach of etiquette. But if all the fathers and mothers of this nation are to continue in being derelict in their duties regarding these habits, it will take more than a Moses to lead our nation out of the bondage of habit.

Unless a more general education along the lines of restricting these narcotic habits is made and enforced, to some extent, and the facts impressed upon the minds of the young people of the present, as well as the coming posterity, we will simply be following out the language of the Scriptures, where we are told that "The blind leadeth the blind, and both fall into the ditch."

# HAS THE PROHIBITORY LAW BEEN OF FINANCIAL ADVANTAGE TO THE STATE OF MAINE?

In 1850, when our prohibitory law went into effect, we had in our state five savings banks, the total amount on deposit being \$90,000. The anual report of our bank examiner for 1906 affords the following statistics: Number of savings banks in the state, 51; amount of deposits, \$87,923,115. Number of trust companies, 26, with a capital of \$29,895,672. Number of loan and banking associations, 35, with a capital of \$3,263,765. Total, \$121,082.552.

In 1850, the population of Maine was 583,169. In 1900, 694,-466. The increase in population during the last fifty years was only 111,297, while the amount of money saved and put out at interest the past fifty-six years increased over \$121,000,000—over one million dollars to every one thousand inhabitants. The increase of money placed on interest from 1903 to 1906 was \$23,-338,166.

The number of depositors in our savings banks alone January 1, 1905, was 258,363, and if the stockholders in trust companies be added to the above, the number equals one-half of the population of Maine.

The average of deposits in the savings banks alone is \$117 per capita. In 1850 it was less than \$6.50 per capita. These institutions contribute nearly one-fourth of the revenue of the state. The total banking capital is forty-four per cent, or nearly one-half of the entire assessed valuation of the state.

When we think that by far the largest number of depositors in savings banks are working people and those of limited means, and then think of the amount invested in bonds, stocks and real estate among those who labor at day's pay (for thousands of the laboring men own their little homes), and remember that this money, were it not for our prohibitory law, might have been spent at the saloons, we ought to praise God for the prohibitory law and the prosperity of our state.

Is there any license state of the size of Maine in the Union, that can show such a record? For while the population of the state has increased only twenty per cent. the past fifty-six years, its valuation has increased over 252 per cent.

Thousands of young men have left their native state of Maine and gone to the larger cities and to the West, so that the population has increased very little since 1850, and the twenty per cent. of increase comes largely from the foreigners (mostly Canadians) who have come to work in the cotton mills of Biddeford, Lewiston, and other milling centers. In spite of this, we have an increase of from \$90,000 deposited in savings banks in 1850 to the more than \$82,000,000 in 1904. The amount of dividends paid in 1904 from the fifty-one savings banks of Maine was \$2,435,647.19. What has done it? PROHIBITION!

The great cry among those interested in the liquor business all over the country is, "Prohibition in Maine does not prohibit: therefore, we want a high-license law, instead of the prohibitory law."

Query: If our prohibitory law does not prohibit, why are the liquor interests all over the land pouring their money and literature into our state to have that law repealed?

The flag of prohibition has waved over our state for over fifty years. Emblazoned on it is the state motto, "Dirigo"—"I lead," and we pray that no traitor hands shall ever haul it down.—J. G. Harvey, (Old Orchard).

#### HOW LICENSE WORKS IN VERMONT.

One of the chief workers in the campaign against the prohibitory law of Vermont which resulted in its repeal, was Mr. Joseph C. Jones, of Ruthland, secretary of the Local Option League. With the repeal of the prohibitory law and the enactment of a license law, Rutland promptly voted for license.

Mr. Jones has since experienced a change of heart on this important subject, and his reasons therefor are set forth in a letter to the editor of the St. Johnsbury *Caledonian*, from which we quote:

"Dear Sir:—I am in receipt of your letter asking me to set forth a few reasons why I favor no license for Rutland. I have always been an advocate of local option and did some work in the campaign to bring about the present system. I voted for license because I believed that even a license policy would work better

in Rutland than absolute prohibition. I am constrained to admit that my expectations have not been realized. In the face of the most flagrant violations of law and demoralizing conditions resulting from the saloon there is but one alternative, and that is to reverse our action and vote for no license.

"The number of arrests for intoxication during the first nine months of license, as compared with the preceding year, increased nearly 500 per cent. A large number of intoxicated persons are able to elude the police and escape arrest by seeking refuge on side streets and dark alleys. It is no uncommon thing to find a drunken man "resting" in the front yard. An extra policeman is on duty at the police station to answer telephone calls in this class of cases. While the number of arrests have increased nearly five to one the number of intoxicated persons seen on our streets has increased ten fold. One of our policemen made the remark in my presence that if he should arrest every intoxicated man he saw he would be arresting five men where now he only arrests one. A business man told me that heretofore he had been able to save \$300 to \$400 annually from his small business. During the first nine months of license he not only failed to save anything, but spent several hundred dollars from the savings of previous years. He spent it in the saloons. The other night a young man was carried out of a saloon in an ossified condition. It required the help of four men to place him in the hack. The rumseller claimed he did not get the liquor in his place, that he was in that condition when he came in. If that is so, it must have required the help of four men to land him there. Ladies who are compelled to do shopping at night or desire to make a call on friends dare not return to their homes without an escort for fear of insult or injury from drunken men. A young man who took the Keeley Cure twelve years ago and had not touched a drop of liquor during that time, has hardly drawn a sober breath since the saloon was opened. The saloon keepers have been notified time and again not to sell to him, but they ignore all sense of decency in respect to this young man.

This is but one instance. I could mention others. Two lumbermen from an adjoining town went into one of our bar rooms in an intoxicated condition and against the protest of an onlooker were furnished drinks until they became so beastly intoxicated that they were carried out like so many logs, placed in their sleighs and left to get home the best way they could. Complaints have been made, but no action has ever been taken. Old moderate drinkers under prohibition have become excessive drinkers. Young men who were fairly clean and abstemious under the old law are now frequenting saloons and have been reeling through our streets; some of them have lost good positions. In some of the saloons women sit down at the tables and drink the same as men. This was unheard of under the old system. Merchants are complaining about poor collections. Those I have talked with lay the blame on the saloon. Even barber shops find it hard to collect cash for a ten cent shave. One barber told me that the ten and twenty-five cent pieces, instead of coming to him, go to the saloons.

"I have undertaken to give a few plain facts and reasons why the saloon is a menace to our city. No sane man, whatever his predilections, who has had his eyes open can honestly deny a single statement I have made, and none I dare say, can conscientiously defend the present conditions.

"License has been and is a dismal failure in Rutland and I am in favor of no license henceforth."—Advocate of License.

#### BRITISH RUM TRADE.

The rum trade, with its £230,000,000 to £300,000,000 of capital, is the most powerful and wealthy trade in England, and yet it gives employment proportionately to its receipts to a smaller number of people than any other of the great trades dealing with food and drink, says the London Strand.

Its enormous interests are concentrated in fewer hands, and the bulk of its profits, notwithstanding the existence of a number of brewing concerns as limited liability companies, are spread over a smaller part of the community than in the case of any other great purveying trade in the country.

The explanation of this lies in the fact that although many of the shares of the companies have been offered for public subscription, the great bulk of the ordinary shares are generally retained in private hands and are not quoted on the exchange. Of 119 brewery and distillery companies quoted on the London Stock Exchange, having a share and debenture capital of over £70,000,000, more than two-thirds do not show any ordinary shares. Out of some 36,000,000 barrels of beer at least 12,000,000 barrels, or one-third of the whole, were brewed by only twenty brewers.

In the typical workman's budget drink is an important item. The yearly sum spent on alcoholic drink in the United Kingdom amounts to £189,000,000, or an average of over £4 per head of the population.

There are in the country 24,000,000 consumers, who spend on an average over £7 per head.

Two-thirds of the national drink bill is spent by the working classes alone. That is to say, the working classes, representing 32,000,000 persons—or about 6,500,000 families—spend not less than £116,500,000 a year (deducting £14,000,000 for wine, which they do not drink) on alcoholic liquor, an average for each working class family of £18 4s. in a year, or 7 shillings a week.

In 1897 the number of licenses in the metropolitan police districts of London, with a population of 6,500,000, amounted to a little over 10,000, or one to 618 people.

The wages of the 18,000 barmen and barmaids, who, with over 5,000 cellar men and women, account for over 23,000 out of 38,000 people employed in the drink trade, are at a very modest rate, although the hours are extremely long. The barmen's net wages vary from 8s. 6d. to 18s. 6d. a week, with board and lodging, while the barmaids' rate of pay is, no doubt, considerably lower.

Of the men employed in breweries, 66 per cent. earn less than 30 shillings a week, 34 per cent. earning 30 shillings and over. In the grocery trade the general average of adult males receiving 30 shillings per week and over is 35½ per cent.

In the butchers' and fishmongers' trades 40 per cent. of adult males earn 30 shillings per week and upward, while in the bakers' and allied trades 42 per cent. obtain those wages.

## ALCOHOL KILLING FRANCE.

The famous expert on alcoholism, Doctor Lowenthal, has recently published a sensational article regarding the cause of the depopulation of France. Doctor Lowenthal maintains that the depopulation is due to the abuse of alcohol, which has in latter years increased the death rate to an enormous degree.

He goes on to say that to alcoholism are due every year in France over 200,000 deaths, and at least 500,000 annually become addicted to drink, which eventually results in premature death.

He also points out that the liberal use of alcohol in France undermines the health of the population and makes it more susceptible to the epidemics. Scarlet and typhoid fevers, smallpox, etc., which are gradually disappearing in Germany, England, Sweden and Norway, Holland and Belgium, are not only not stationary in France, but have increased alarmingly in latter years.

## THE PROHIBITIONISTS FOR REFORM.

Wenonah, N. J., August 18, 1906.

Editor North American, Philadelphia, Pa.

DEAR SIR:—In reading your article yesterday on "The Prohibitionists and Reform," I felt that you failed to appreciate the attitude of many of your readers upon this question, and that a peep into the psychological processes of a prohibitionist would likely be of interest to you and many of your readers. Please consider the publication of the following:

Prohibitionists have not failed to be impressed with the numerous articles, your own editorial of Friday included, by advocates of Fusion, in which the third party members are attacked for not falling in line with the reform movement. It is repeatedly stated that "a vote for the Prohibition party is a vote for the Gang." This is the same logic upon which we might remark that, failing to vote according to our sympathies, a vote for Fusion is a vote for the Gang, or that a vote for the Gang is a vote for Fusion. The fallacy of your reasoning rests in the supposition that the Prohibition party has drawn its recruits largely from the parties which are now fusing, and that were it not for the obstacle of the Prohibition ticket, all would crowd under the Fusion banner of "reform." The young voter's first party allegience is more a matter of birth than of reason, and when a man, disgusted with the attitude of his party toward the liquor question bolts into the Prohibition ranks, he is as likely to come from one direction as another, and each party of faction loses only in proportion to its strength.

The policy of the Prohibition party's hiring out for all odd jobs of reform is questionable. It has for years stood for a reform which enlightened citizens concede quite generally would be of great advantage to our country; why have not the thousands of those who believed thus assisted us to accomplish it? Why did not the reform fusion parties place in nomination a man pledged to principles in harmony with the views of Prohibitionists upon the liquor question? Then you would have had our hearty support. No, the argument runs thus: The liquor interests cannot be gotten to stand upon a prohibitory platform; but temperance men generally will cling to the old party to help it to "defeat the rascals, just this one, critical time," and thus the author, the professor, the deacon, and as a rule, the minister, casts a ballot which, when in the box, could not be distinguished from that of the saloonkeeper, and often the grafter, the gambler, and the thug! The justification plea of these eminently respectable gentlemen is that the Prohibitionists cannot win, and because they cannot get what they want, they vote for and get that which they do not want —the perpetuation of the liquor traffic. So long as professional politicians can corral both temperance men and liquor men upon a liquor platform, and so long as the liquor men will not be driven upon a temperance platform, just so long will the tail wag the dog! Oh, Christian voters, do you not know that you greatly outnumber those whose interests lie in the saloon, and that just so soon as you demand what you want you can have it? No reform can be of real permanent value so long as it is secured and administered by a party dominated by the rum power, which is constantly requiring "restrictions" and "enforcements," and is still the greatest infractor of all law.

The defeat of the Fusion parties would, I doubt not, be generally regretted by those who felt constrained to vote the third party ticket; but if the defeat of the Fusionists and the success of the Gang were clearly brought about by the withdrawal of the Prohibitionists, probably this in itself would be a most potent force toward the establishing of permanent and comprehensive reform conditions.

Just so soon as the old parties are taught that to prefer the liquor vote to that of those who demand the abolition of the saloon means *defeat*, just so soon will prohibition be ushered in with its attendant train of blessings, a condition which can be appreciated only by those who, as I, have lived much of my life in prohibition territory.

Respectfully,

GEO. O. SWARTZ.

# "SHOULD A WOMAN MARRY A MAN WHO DRINKS?"

The answer to this question decides the weal or woe of a lifetime.

The man who drinks before marriage seldom reforms, but becomes a slave to his appetite. Either irritable and quarrelsome, or silly and ridiculous, he is a menace or a mortification to wife and children. To remain strong and healthy a man must violate no law of nature. The man who drinks takes into his system alcohol, which, science tells us, is a slow poison, stimulating brain and heart, with a constant reaction and loss of vitality. Its continued use destroys mental, moral and physical power. Revolting and brutal crimes are the result of the drink habit. No woman has a right to choose for the father of her children one who cannot give perfect physical life. Alcohol users beget imperfect, frail, even degenerate children. A woman who marries a man who drinks, wilfully chooses to ruin her life and to entail on innocent offspring the consequences of her weakness.

A drinking man cannot retain the respect of a refined woman; his presence disgusts her, and children born will despise the father. Association with evil contaminates the innocent; the woman will sink to the level of the husband, or must escape by leaving him. Either course is fatal to the home and happiness of both parents and children.

A woman's life is inextricably bound up with that of her husband, and only the highest degree of purity and virtue in both can make marriage a holy tie. Happiness rests on confidence, and respect is the foundation of love. Can a woman respect a man who, by yielding to a gross appetite, weakens his will, beclouds his brain and loses control of his body?

Life may be full of content and happiness without either love or marriage. Better live a sweet, pure single woman to old age than accept the sorrow and degredation that lasts until death parts you from a drinking man.—Mary S. Wright, Camden, N. J.

## DIVORCES.

Ohio is one of the few States which annually publish statistics of divorce. According to the figures furnished by the statistician of the Department of State, a total of 11,746 divorce cases was on the dockets of the Ohio courts on June 30, 1904. The total number of decrees granted during the year was 4124. The figures are not startling in view of the freedom with which divorces are granted in the United States, but they are in striking contrast with the divorce statistics of Canada, where much stricter ideas respecting the preservation of the marriage contract prevail. The causes for which absolute decrees of divorce are granted in Ohio are not more numerous than those to be found on the statute books of most of the States, so that the Ohio divorce statistics are fairly typical of the general laxity of American laws on this important subject.

The population of Ohio in 1900 was 4,157,545. In 1901 the population of Canada was 5,371,315. From 1868 to 1904 the total number of divorces granted in the Dominion by act of Parliament was 356, and there were 9 separations granted by the courts. The total for 1904 was only 19. In the 21 years ending in 1893 there were 135 Canadian divorces. Of these, 94 were granted in Nova Scotia and New Brunswick, where the courts and not the Legislature have jurisdiction. In 1901 there were only 661 divorced persons living in Canada. This was 12 for every 100,000 of population. In the United States in 1900 there were 199,868 divorced persons.

Ohio increased its divorced population by 8248 in a single year. That State shows one divorce for every nine marriages. The divorce evil is increasing there rapidly. In 1870 there was I divorce to 25 marriages; in 1890, I to 15. Comparison with the statistics of some of the European countries is disquieting. In 1900 France granted 7157 divorces. Belgium in 1901 had I divorce

to every 41 marriages. Germany in 1901 granted 8037 separations. England and Wales granted only 398 in 1891, and Italy 591. The ratio of divorces to marriages in Switzerland is about 1 to 22, the highest in Europe, and about the same as that of Massachusetts. Russia had 1200 divorces in 1885. In certain South American countries divorces are difficult to obtain. Thus, in Buenos Ayres only 118 were granted in 1894.

## DEATHS AMONG DRINKERS AND NON-DRINKERS.

(From statistics compiled by life insurance actuaries).

Drinkers.—In 36 years, 11,241. Between the ages of 20 and 70, 57,801. Between the ages of 40 and 50, 10,861.

Abstainers.—In the 36 years, 6,300. Between the ages of 20 and 70, 46,056. Between the ages of 40 and 50, 6,246.

The last figures show an excess of 74 per cent. Between the ages of 20 and 30 it was 11 per cent.; from 30 to 40, 68 per cent.; from 50 to 60, 42per cent.; and from 60 to 70, 19 per cent. The period from 40 to 50 is regarded by the insurance men as the "prime of life."

#### A NEW CATECHISM.

What is the chief law-breaker of the land?

The bar-room.

Where are the schemes hatched which promote civic corruption?

In the bar-room.

Where does the midnight assassin go to prepare for his murderous work?

To the bar-room.

Where do the police go in search of the skulking thief or murderer?

To the bar-room.

What lays its hands upon political parties and dictates who shall be nominated and elected?

The bar-room.

What impoverishes the industrious workman and fills him with the spirit of discontent?

The bar-room.

What takes the bread from the mouths of starving children? The bar-room.

What clothes with rags women raised in refinement and affluence?

The bar-room.

What despoils young manhood and sends it reeling and staggering down the street?

The bar-room.

What crowds our prisons to their utmost limit?

The bar-room.

What peoples almshouses and insane asylums with pitiable objects.

The bar-room.—Pioneer.

#### THE MORMON PERIL.

There's a hydra-headed monster, with a much lamented power. That is roaming through our country, "seeking whom he may devour." 'Tis the shameless Mormon evil, with its wickedness untold; 'Tis a spider, which the petals of a lily, white, enfold.

'Tis a wolf that, in sheep's clothing, searches for its human prey; It is worthy of the loathing it is meeting with to-day; For 'tis founded on the basest of humanity's desires, And is fostered and promoted with a zeal that never tires.

Shall this element of danger longer threaten us with harm? Could we see a burning building without sounding the alarm? Shall the maniford petitions from the mountainside and plain, And the warnings from the pulpit and the press be all in vain?

No! We'll stem this tide of evil by a firm, decided stand; We will yet avenge this insult to the women of our land. Strengthened by a noble purpose—our loved country to defend, We will fight the Mormon peril, yes, unto the bitter end.

Washington, D. C.

E. G. OUACKENBUSH.

#### CATHOLIC CENSUS OF UNITED STATES.

From the advance sheets of the official Catholic Directory, published in Milwaukee, it is found that the total Catholic population of the United States is 12,651,944, an increase of 189,151 over the previous year. The total number of Catholic priests, including seculars and regulars, is 14,484, an increase of 627.

There are in the United States one Papal Delegate, one cardinal, fourteen archbishops, ninety bishops and twenty-one abbots. The majority of the clergy are seculars, there being 10,789 secular priests and 3695 regulars, who are members of religious orders. The total number of Catholic churches in the United States is 11,814, an increase of 427 over the previous year. There are 86 seminaries for ecclesiastical students.

## 1,066,207 CHILDREN.

The number of children attending Catholic parochial schools has increased to 1,666,207, an increase of almost 35,000, there being 4281 parochial schools, listed. The children who are under Catholic care, including those in orphan asylums, number 1,229,-668. There are 869 institutions of higher education, and the total number of Catholic charitable institutions is 997. In addition to the secular clergy there are forty religious orders of priests represented in the United States, the principal ones being the Jesuits, Benedictines, Capuchins, Franciscans, Dominicans, Holy Cross Fathers, Paulists, Redemptorists and Oblates. Representatives of 122 sisterhoods are engaged in teaching in the country.

The archdioceses of New York and Chicago are each rated as having 1,200,000 Catholic inhabitants. In this count the village and suburban towns also are included. It must be taken into concern, however, that the archdiocese of New York does not embrace the city of Brooklyn, which is a diocese itself. Boston follows with a Catholic population of 700,000, while the diocese of Brooklyn is fourth with 500,000.

## PHILADELPHIA COMES FIFTH.

The archdiocese of Philadelphia is fifth with 485,000, and the archdiocese of New Orleans sixth, with a population of 450,000, while the diocese of Pittsburg, archdiocese of St. Louis, diocese

of Cleveland, diocese of Newark and diocese of Hartford follow. The archdiocese of Milwaukee is the fourteenth largest in the country, with a population of 235,000. The reason Milwaukee falls behind this year is because when the State of Wisconsin was ecclesiastically redivided, Milwaukee lost over 60,000 people.

The archdiocese of New York heads the list as to the number of priests, there being 824 located in Gotham. Chicago follows with 643 clergymen; Boston, 598; Philadelphia, 521; St. Louis, 507; Pittsburg, 422; Baltimore, 405; Milwaukee, 362; and Cleveland, 353.

As these figures are given by the authorities of the various dioceses, they may be taken as official.

## GREAT LAKE RAILROAD.

(PASSENGER'S TIME TABLE).

Lv. Disobedient Ave				
" Cigaretteville 7.30 "				
" Secret Sin Tunnel 8.00 "				
" Liar's Cross Roads 8.05 "				
" Pop, (Water Tank) 8.35				
" Cider Village 9.00 "				
" Saloonville 9.45 "				
" Tippleton				
" Theatre Heights				
" Gamblers' Inn				
" Thief, (Flag Sta.)				
Ar. Drunkard's Tavern12.00				
(One hour for dinner and sight-seeing).				
Lv. Drunkard's Tavern 1.30 P. M.				
" Swearers' Furnace 1.45				
" Quarrel Town				
" Murderers' Alley 3.30 "				
" Jail City Landing 4.00 "				
" Court Room 5.10 "				
(Thirty minutes to make up special train for Hangman's Gap).				
Lv. Poverty Lane 6.00 P. M.				
" Mortgageville 7.00 "				

Lv.	*Suicide Junction	8.15]	P. M.
16	Big Spreetown	9.45	"
66	Delirium Rapids	1.00	"
Α	arrive at Great Lake, or Perdition (outer darkness	s) at	mid-
nich	at		

night.

"The fearful, and unbelieving and abominable, and murderers, and whoremongers, and sorcerers, and idolators and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8.

\*Some become weary and fatigued in seeing such unexpected scenery, and decide to take the Lightning Express at Suicide Junction, after which there are no more stops until they reach the Fearful Lake.

There are no return tickets on this line as all trains run in one direction.

This line is well equipped with sleepers for the accommodation of proud, formal church members.

It is an old established line, very often called "The Popular Route."

Sacred writ recognizes it as the "Broad Way," and "many there be" pass over it. It also mentions it as a "Way that seemeth right unto a man, but the end thereof are the ways of death."

## "NOT FROM MY BOTTLE."

In speaking on the subject "My Bottle," John G. Wolley says: "Four words answer all arguments: "We must be politic," says one. Not with my bottle. 'They will have it.' Not from my bottle. 'It will always be drunk.' Not from my bottle. 'Men have a right to drink.' Not from my bottle. 'It will be sold on the sly.' Not from my bottle.

"Perhaps the saloon is to go on. I am not bound to abolish it, but only by interest in it. There are 12,000,000 voters in the United States. I'll vote my fraction right, and every time I vote I'll carry my share of that election as long as God is alive. That may not do the saloon any harm, but I am bound to be true. A square man is never wrong side up. 'My vote won't count.' Listen, 'Abraham believed God, and it was counted.'

"Yes, the saloon may go on, like the brook, forever, and men may die in them like fleas, and hell grows fat on drunkards. Women may still break their hearts in the vain efforts to woo their loved ones from the drink. Ladies may sip their wine, boys still learn to drink, and men may burn their hearts to a crisp in alcohol; priests may still desecrate God's altars with it; Senators and Representatives may be drunk on the floors of Congress; the soldiers' home may still sell drink to the old soldiers; the mistress of the White House may brew her famous punch—but not from my bottle!"

## HOGS VERSUS MEN.

Some time ago, Sam Jones lectured in Sigourney, Iowa, in which he gave a deserved roasting to those who signed saloon petitions. This report is from a Sigourney paper:

"This nice little Iowa town, with a farming region around it makes one of the garden spots of the world; but with all your blessings you can't get along without three saloons to debauch your village and ruin your boys, 'because you need the money.'

"Here Mr. Jones inquired of the surprised audience "How much is the license here?" Some one answered '\$300 to the town.' 'Nine hundred dollars altogether,' resumed Jones. 'What is your population?' Answer, 'Two thousand.' The speaker then did a little lightning calculation, and resumed:

"The liquor dealer walked up to you and said: 'If you will let us damn this town we will give you 40 cents apiece. Say, what would a 200-pound hog bring?'

"Answer, \$12.' 'So,' resumed Mr. Jones, 'hogs \$12 apiece and folks forty cents a head. Say, brother, don't you wish you were a hog? You and your whole family wouldn't bring enough in this town to buy a suckling pig. This is a little lower down than I have ever found them. For the pitiful sum of forty cents apiece you turn over your boys to be debauched, the hearts of mothers to be crushed, and the town ruined—all for forty cents. That is cheap: but I expect that is all you are worth, eh?'

"I want to drop this out. There is not a man of you that signed that petition to bring saloons to this town, or county, but

deserves that every boy you have in your home shall fill a drunkard's grave, and your daughters live in the embrace of drunken
husbands. What did you sign it for? If you did not want your
boys to drink, or your daughters to marry a drunkard, what did
you do it for? Stand up and talk back. You surely did not sign
hoping your boy would not drink, but that your neighbor's would.
Why don't you say, "To tell you the God Almighty truth, I did it
for forty cents.' If the devil don't get you for it, it is just because
he don't want you, and every man that will sign that petition—the
devil will get the last man of you—but thank God, he won't get
much. If you fellows signed that petition don't feel like a hog,
you don't feel natural, that's all.'"

## CIGARS FORTY YEARS OLD.

My attention was called to an article in the Philadelphia *Record* of a stock of cigars that had been kept for forty years, owing to there being a tax on them, and the owner thought it unjust and refused to sell them and never would as long as there was any tax on them. He died, however, and to settle his estate, the cigars were sold.

It occurred to me that if some shrewd business man was cognizant of the fact, that a deterioration would take place, and because of the same they would make a nice job lot to sell to boys who had never acquired the habit, as it seems the tobacco business to many is important, that it is essential to make a new recruit of smoke as in a business way a saw-mill cannot be run without logs, neither can tobacco stores be run without there are boys to learn.

In Philadelphia people may not be aware of the fact that the introduction of the cigarette was to make it easier for boys to acquire the habit of smoking, as they are manufactured out of the mildest form of tobacco, with a mixture of other material that is less poisonous than tobacco, and many cigar stumps whose substance has been well sucked out. Thereby, by making a mild form of tobacco for the boy to start on, he is often made sick on the first attempt to smoke strong tobacco. If a manufacturer of strong tobacco has decided it is more powerful and affects the boy, why not the father and mother reason likewise and the injurious effects

of the cigarette does not consist in its use, but because of the boy's youthfulness, whose nerves are not strong enough to withstand the effect of tobacco, and it is therefore more readily detected because he has not arrived at an age to be able to withstand the effects of the nerve robber.

The cigarette is sometimes called a coffin nail, the name for the same is credited to John L. Sullivan, the pugilist, inferring from this that tobacco was injurious in any form; therefore, he would not indulge in the use of any, when in training for a champion-ship.

Then why should fathers and mothers tolerate a poison about the home any more than they would arsenic or strychnine, as all will kill a person if enough is taken, or you can live a long while by taking small doses. Then if all are poison, would it not be as consistent to keep a viper in the house? Fancy a person, because they refuse, some one should defy it to be enlightened. But they can be enlightened by referring to a subject in this book entitled "the cigarette," which shows the different stages in which a man has been by placing the same amount of poison in the shape of a viper to his lips and because of a long social custom, the viper has intermixed itself in millions of homes. Give it a mild name—habit or luxury, but one might realize more of its poisoning fangs by referring to page 185 of the number of those in State Prison, and on inquiry the warden would tell you the first cause of the incarceration was due to smoking the first cigar. The use of a cigar, therefore, can only be compared to the snake who secures its prey by charming it, and to the business world can only be compared to a boa constrictor, who captures its victim by entwining itself around its body and slowly crushing it to death. The tobacco industry can only be compared to this by its deceptive way of decoying its victim.

As it does not live as other industries do, because of a supposed commercial industry whereby the nation is supposed to burn itself rich. The same is more fully explained on page 23. Whether the tobacco snake is the one spoken of in the garden of Eden that beguiled our first parents and it shall compel the people to go on their belly all their days because of his charm and delusive ways, what is learned social customs or whether the twentieth century

is to be marked with a higher development of the human race. The struggle is now on as to whether graft, greed, avarice, appetite, etc., are to reign or whether man is to free himself from the bondage that is called sin, or whether sin is to be displaced by producing the knowledge as given by Christ in the New Testament, as there is no teaching anywhere where the toleration of habit is in accord with its precept; therefore, a habit as here spoken of, must be a sin, but it will be recognized as such according to a higher development of man's obligations to himself and others.

When the two twin evils are buried, the victory for righteousness will be won; but as long as clergymen and others who are supposed to set a better example in words and deeds, continue to use the weed, man will be compelled to go on his belly all his days, as he is possessed with the same spirit as the serpent which beguiled our first parents, and when he is made free from habit he will be the same as when he was created, as it is only reasonable to suppose that God would not create a being with a desire for either tobacco or intoxicating liquor; therefore, God could not make man other than a free moral agent, and as man is only a creature of circumstances due to the love of money and not because he has a desire for the so-called luxury, but a victim of conditions because of robbery being implanted in man; therefore, man cannot be changed, as the fall of man was not in taking the apple but because that was his nature. Apparently it makes no difference to the man who engages in such business of selling cigars, whether the purchaser gets value or not, so long as he gets his money, and as long as there is a class of people who are obtuse to the principle of giving value for value received, the evil will continue.

#### INVEST IN YOUR CHILDREN.

Take more stock in your children. They deserve it. In themselves they have intrinsic value. Besides they are yours. Your children are as good as any one's children. Down in your heart you really think so, much as you may dislike them. If any one else dared to depreciate them, your dander would rise and you would wage a pitched battle in their interest. If you take no stock in them, who will?

Invest your money in them. Don't risk the losses your money is liable to, till you have made sure that some of it goes into them. Riches have wings. They flee away. Lay not up for yourself treasures on earth. Remember the moth and the rust and the thieves. Bank it in your children. It will pay big dividends. Like bread cast upon many waters it will return to you again. More than one person has buried his money in the earth or builded it up into air castles, and lost it all, when he might have kept it, increased a hundred fold.

Invest your time and love in them. Many a boy would be saved if his parents had the time, or took it, to save him. They have not the time for the boy because they are busy with bargains. They choose the bargain in order to have something, and in doing it they lose what they really have. From them is taken away that which they seem to have. They love the boy. Time given to winning the hearts and lives of one's children is spent the best of any.

It goes pretty tough for a boy when he realizes that his father cares more for a batch of stocks and bonds or a pile of brick bats and a smokestack than he does for him. He naturally thinks they must be of more account than he is. The father's conduct deliberately says so. He grasps the same idea, and when he has sons he will likely repeat the error. Men ought to see things in their right values.—President Lincoln Hulley, Ph. D.

#### IT ROTS AND RUINS.

A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. "But if I let them remain," he said, in tones of one seeking compassion, "they rot the wood."

"They rot the wood, do they?" fiercely repeated the beer bibber. "Then what in the name of common sense do they do to my stomach?" "It is beyond me to tell," replied the manipulator of drinks. "Of one think I am confident, and that is, that man's stomach is made of cast iron. Elsewise how could be withstand the amount of fluid that he pours into it? Let me show you something." He placed a piece of raw meat on the counter and

dropped it into a small measure of imported liquor. In five minutes the meat had parted into little pieces, as though hacked by a dull knife.

It is not surprising that beer drinkers are held by life insurance companies to be extra hazardous risks.—Arkansas Searchlight.

#### WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true.
For the heaven that smiles above me,
And awaits my spirit too;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn this story,
Who've suffered for my sake,
To emulate their glory,
And to follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd history's pages,
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each grand design.

I live to hail that season,
By gifted minds foretold,
When men shall rule by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.
—George Linnaeus Banks.

## AN OPEN LETTER.

I was much interested in Dr. Fishburn's sermon on the subject of "Displacement," delivered at the Presbyterian Church, Camden, Sunday evening. November 12, taken from Isaiah 54: 13: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

I did not understand the phisosophy of "displacement," as to how the world is to grow better. I believe, and many others with me, that Dr. Fishburn by not making his discourse more explicit as to how the world is to grow better, leaves himself open to criticism and the question open to guesswork as to how long it will be before the displacement of evil will come to pass. Maybe it will come by means of the ballot as in a recent election in Philadelphia, when conditions became simply unbearable and out of the evil and corruption God wrought a great good. The doctor would have us believe that the saloon is not to be abolished by the votes of the people, and I for one would like to ask how it can be removed in any other legal and peaceable way under our Republican form of government. The saloon is now being perpetuated through the license system by the votes of the people, and it is reasonable to suppose that if it is to be removed it must be by the same agency. Perhaps he based his conclusion on the result of the recent election in Camden, when 10,000 votes were cast for liquor and 2,000 votes cast against it. The majority vote must express his sentiment.

Some people believe that if the saloon is abolished it will be because it becomes so obnoxious to all patriotic citizens and unprofit-

able to the commercial world that it can no longer be tolerated. Like in the days of slavery, when the Northern States found the slavery business unprofitable, it was abolished. Perhaps if slavery had been as profitable in the North as in the South we might have had it existing to-day. According to the Doctor's prophecy it appears that there is no possibility of removing the saloon by votes. Then as long as the men fail to act while the love of gain and the almighty dollar is supreme our only hope is in the women, who must band themselves together to war on the liquor traffic. The women's crusade of former years will have to be reorganized unless something is done to check this evil.

Inasmuch as the church professes to be a beacon light to the world, we should expect better expressions from the pulpit, or else expect it to be silent as to its belief that the saloon will never be abolished by votes. If the Doctor had been more explicit as to how the liquor traffic was to be abolished, we would not have to do so much guessing. He might have meant us to infer that there would be another crisis like the Civil War when Abraham Lincoln by one stroke of his pen set four million slaves free, and that he expected history to repeat itself when the liquor traffic would be the cause of war, or he might have meant that President Roosevelt would use the power invested in him as the President of the United States to abolish the liquor traffic. He may have believed that the saloon would be abolished by arbitrary and autocratic enactment, if it is clearly impossible under a republican form of government to accomplish this reform by means of the ballot.

We might have had a President who would not be afraid to speak on the liquor traffic being a great commercial evil in his message.

Possibly Dr. Fishburn is of the same opinion as an eminent divine in Ocean Grove, who also asserted that the saloon would never be abolished by the power of votes. Upon inquiry it was learned that he meant that the saloon would exist until the second coming of Christ, and as he was an old soldier, of course he was trying to hold the Republican fort until Christ did come. Or he may be like a clergyman who formerly resided in Camden, who said that the saloon was a moral question and did not belong in politics.

Preachers are generally supposed to be teachers as well as sermonizers and to teach the principles as laid down by Christ and to follow his example, especially when he drove the merchants out of the temple, who were making profit out of the house of the Lord, Christ drove them all out at one time and did not leave a single one to carry on the nefarious business. When clergymen and others who make a pretense at political reform do likewise and cease trying to improve on Christ's way of doing things, all saloons will be wiped out and not merely reduced in number. Then their professions and their actions will be consistent and then will evil be displaced by good.

If the churches would only follow the example of the liquor dealers in their singleness of purpose, there would be no room for criticism; but some of them do not and they are continually voting for something they do not want. This makes their conduct appear very inconsistent. The liquor traffic is carried on in a consistent manner; it stands by the party which gives it what it wants and makes no distinction between Republican or Democrat, as it can procure what it wants from one or the other. There can be no hope for a change while ministers declare from the pulpit that the liquor traffic can never be abolished at the polls. When ministers live up to their profession and display the spirit of Daniel, exercising faith and courage rather than partaking of the king's meat, the outlook will be brighter for the cause of temperance and righteousness, and when the best citizens of our country practice the same faith, they will have no fears that our country will go to ruin, even if others do vote for another party than Democratic or Republican.

How can we expect the world to grow better without the help of Christion sentiment expressed in the form of votes? How can we overcome evil with good when the evil is the stronger force? The attitude of many good people on the question of temperance is simply negative. While they do not oppose temperance forces and temperance work yet they do not help it along. When God created man, he created a good thing. That was God's. The actions of man, however, are evil and that continually. They are man's doings and therefore we must ever have with us churches and preachers, Y. M. C. A.'s, W. C. T. U.'s and other good insti-

tutions to counteract the evil effects. These professed agencies for good should not discourage any effort, no matter how small and weak, to put down the evils of the day. We need preachers who will not stultify the principles of the church. Christ said, "He that is not for me is against me," and no minister has a right to assume a neutral position on this or any other great moral question. If the pulpit cannot indorse an effort to abolish the saloon, how can you expect the pew to use its influence and vote against it?

The least a minister can do is to remain neutral and refrain from discouraging conscientious citizens in a good work. A discouraging attitude towards the temperance cause is really encouragement for the saloon forces.

The liquor traffic is not similar to any evil that we have had in the past. The evil of slavery had only one side and one principal cause for its existence, and that was greed for money. But the liquor traffic has two sides, the side of greed and the side of appetite, and these two influences work in harmony with each other and rule man's better nature. The Doctor says he would displace evil with good, but if evil happened to be the stronger power, it would control the good, and his theory would fail. This was shown in our recent election when 10,000 people, the larger part of them church members, said by their votes that the saloon was a good thing. The Doctor says good is bound to prevail, but the facts show that the saloon actually does prevail. From this election and Dr. Fishburn's theory of displacement the conclusion is simply inevitable that the saloon is a good thing and that we are enjoying its good effects at the present time. When we vote for the saloon we are simply carrying out the principles of Bishop Potter who sang the doxology at the opening of a New York saloon.

A vote should always register a person's convictions, and Bishop Potter's benediction is evidently in accordance with his idea of a good thing. The destruction of the saloon cannot be brought about in our republic by the arbitrary will and force of its ruler, as might be done under a monarchial form of government. We cannot be a monarchy and a republic at the same time, or we would be like a freak at a county fair, neither one thing nor the other, and about which people ask, "What is it?"

Like Jonah, many ministers are prone to take a short cut to Tarshish rather than obey the plain command of the Bible to go to Nineveh. If we all, ministers and laymen, had obeyed the plain command of the Bible regarding the evil that is among us, by this time we might have had a President at Washington who would be outspoken against the liquor traffic, rather than being ruled by its Czar, as we are at the present time and have been ever since our government went into partnership with it by receiving revenue from it, which is nothing else than blood money to our nation. It is said that when General Sherman proposed the taxing of liquor for revenue, Lincoln replied, "If we do this, we will fasten the liquor traffic on our nation." This prophecy has surely been verified and the last condition of slavery to the drink habit is worse than the first.

As it is human for individuals to err, so it is for nations to err. By this partnership the whole nation has been involved in the bondage of appetite backed by greed, and the business has fastened itself on us like barnacles on a ship.

Perhaps it might have been more helpful to his congregation if Dr. Fishburn had taken a straight course for Nineveh instead of following man's natural inclination to make things appear the best in his own eyes and to tickle the ears of his audience in an endeavor to stir up a balmy breeze for the Republican party. We think the Doctor should have denounced the 250,000 saloons we have in the United States. He should cry aloud until the whole nation knows the dire effects of the liquor traffic. I would be insulting the pulpit if I were to say that it had no influence politically, and any utterances from the pulpit must have their influence. The speaker should have no fear of unpleasant results when he was representing the principles of Christ, for the latter said unto Peter, referring to the church, "On this rock do I build my church, and the gates of hell shall not prevail against it."

A LAYMAN.

If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make counterfeit man.—Abraham Lincoln.

#### PHILADELPHIA'S POLITICAL CONDITION.

It reminds me of a boy that wrote his prayers and pinned them on the headboard, and instead of going through the ceremony, would say, "There are my sentiments." The same could be applied to the many voters who say their prayers 365 days in a year, and on the last day they say, "There are my sentiments."

By pinning their faith to a party by the name of a man, instead of pinning it to a party whose principles are of God, the same being delivered on Mt. Sinai, given us in the Ten Commandments.

The present political condition also reminds me of the Good Samaritan; the Republican party strayed off from the principles as above and fell among thieves, pleading with the Prohibitionists to help them this time, or in other words, to act the part of the Good Sammaritan towards the Levite, thereby applying the salve and the oil to heal their wounds. And the political condition of Philadelphia would still remind one of the Scriptural narrative of Jacob and Esau, where the latter sold out his birthright for a mess of pottage.

But when the Republican party went in partnership with the liquor traffic, they sold out for the mess of pottage.

Also there is another Biblical comparison of the five wise and five foolish virgins. While the Republican party have been slumbering and sleeping they can only be compared to the foolish virgins. They say to the Prohibitionists, "Give us of your oil, for our lamps are going out." And the present condition might be illustrated by a short story of the Irishman who died, and there was no one to act as mourners and to pay him respect. Two of his comrades volunteered to act as mourners, and as they were walking along, with bowed heads, a swill cart, unawares, got between them and their dead friend. And to act the part of the mourner they dare not look up. One of them said to the other: "Don't you think they have kept him too long?" Presently they discovered they were following the swill cart.

Is not this the condition of the Republican Party of to-day? The swill cart has gotten between them and their best friend. They have had their time of feasting and have become unconsciously following the swill cart. They begin to see the hand writing on the wall as did Belshazer, and they are about ready to bury their

friends and are looking for mourners, when they have gotten their certificate of death. Probably the coroner's verdict will be that of drinking too much Republican beer, as it will be hard for the coroner to detect whether the party's death was due to graft or due to the drinking of beer. By referring to page 60 you can judge for yourself.

Leaving the Biblical comparisons, we are reminded of some things in this day and generation, when New Jersey was noted for its Blue Law of Jersey Justice. But there came a time when it lost its past good name, owing to its geographical condition. The upper part of the State bounded by New York and the lower part bounded by Philadelphia. Because of the gambling spirit pervading with all men more or less the establishment of a Guttenberg race-track near New York City and one at Gloucester gave many of such in these large cities a chance to practice their inclinations and the cause of the opportunities leading to other vices that they continued to grow very rapidly, which led the business community and also the church to become alarmed because of the practicing of the gambling propensities.

Hearing of an eminent divine who was reputed to have great power of prayer, and believing in the deliverance from the many evils, begun his prayer with a calm deliberation saying: "O, I,ord, Thou knowest our geographical condition, and we are apparently about to be stolen by the gamblers of Philadelphia and New York, and do Thou once more extend Thine arm around New Jersey and restore to her the once good name of Jersey Justice." Would it not be a wise act on the part of Philadelphia not to rely on pinning their sentiment to a man who had the distinction of Honest Old Abe, to help them out of their difficulties, trying to establish a party calling the same the Lincoln Republican, but it is evident that the secret will be found in voting right and their prayers will be answered by the removal of the saloon which has caused the greater part of the trouble.

## LABOR DAY.

This being a legal holiday for the celebration of labor, and knowing that labor is the most important of all things pertaining to man's life, as the Scripture says that by the sweat of our brow we shall earn our bread. As we all know, each individual considers labor his capital, and that each man has so much capital for him to use, it is for his own good or the good of others. He can only be compared in the sense of the trust. When they combine their capital, while the latter have two motives: one for economy, the other to prevent competition and secure greater profits from their capital invested.

The laboring man with his capital who unites with the labor organization has three motives: To prevent and protect a trust from reducing the price of his labor, and at the same time, if his organization is strong enough, it will raise the price of their commodity, it being labor. And when the capitalists began to combine their wealth, the laboring men began to organize, so instead as some term it, labor against capital, it is the laborers' capital against combined capital, and as a common saying, "Two wrongs never make one right."

There could be a much better condition made if they both did not possess the same spirit of graft and use the same whenever there is an opportunity. The present condition with the laboring man in whatever avocation it may be, there seems to be a crying need for more wages, his excuses being that necessities are much higher, which apparently they are. There is a just excuse because of the trust, but if the laboring man would act wisely he might avoid much of the difficulty, as it is important that capital and labor should work in harmony as two partners, as their dependence of success and non-success is impossible while there is so much hostility between them. It is evident that their differences will grow from bad to worse. To explain this saying, it might be shown as when in conversation with a person who was identified with a corporation who is in the lithograph business, stating they were undergoing the ordeal of a strike and that they had three hundred and fifty thousand dollars of orders to be filled, and if they conceded to the demands of the workmen they would not make anything, he stating his men were satisfied, which caused me to inquire what made them go on a strike. His reply was that they could not help it, as they had joined the labor organization and had signed a contract that if they did not live up to it they would criminate themselves, and he said that he actually felt sorry for them, as they were in a bad condition, financially and mentally. The same day I met another gentleman who was contracting for plastering houses, and being interested in that line at present, I inquired as to prices. He stated the same and I naturally asked why his prices were so high. He informed me there was a strike on and if he made an estimate it would have to be subject to the prices of his laborers, without going into a discussion of the merits or demerits whether their condition has been provoked, due to the combining of capital in the form of trusts.

We suppose they believe each have their merits and their evil effects, but they are both like many other things that have grown up; when they first originated they were started for a good purpose, to benefit each other, but continued to grow until they became a power, and they both use the same when there is an opportunity, when they can make money, and if the reader should become conversant with the many pages of this book it will cause him to see it is very imprudent for mankind to make a condition where he will be subject to temptation, either by afflicting his own body with a supposed luxury or by organization that he is tempted to gamble or take chances, and a great question of labor trust and commercial trust is an important problem, and whether the same will be settled soon is a great interest what the outcome will be to the nation.

The laboring man believes he is compelled to protect himself and thinks what a worse condition he would have been in if they had not united. Perhaps if there had been a balance account kept of all the labor organizations and embodied in one account, it is very probable that their advance price would not pay for the lost time and, including the expense of their dues required to support their organization and owing to so much uncertainty regarding the labor question that many business enterprises are postponed, the loss to labor is enormous. It is positive that some one must lose, whether it be the builder of homes or both, as this is the greatest of all industries and is the most essential to the preservation of a nation, as when it is a business, the making of houses is evident the tendency is detrimental to the uplifting of mankind. Whether rents and all other things will adjust themselves to meet the demand of the labor organization, it is very evident that debtor

and creditor seek their level and as the saying, "It must come out in the wash," or whether the various combines will keep on until they destroy themselves, or whether human nature will have to have a guardian placed over them, through some government regulation, to prevent them from doing to themselves and others an injustice. As I was in conversation with a man belonging to the labor organization, I inferred that it was their purpose to make various manufacturers, where they were making large profits, to divide up with the labor organization. The rightfulness and the effects of the same, if put into practice is a debatable question, and it is very evident a larger part of the human race could, if they would, do many things to cause themselves to live more happily, if they would concede to each other regarding the profits as the distant relation they hold to those who make their wealth by their labor, and when they see such large accumulations of wealth due to their labor, it is only human to feel that the world's wealth is not being equally divided, and because they are less fortunate, it is very difficult for an intelligent laborer to reconcile his condition that he is being justly dealt with, because he is not one of the more fortunate, but owing to many of the laboring men's habits and the way they spend their money, and often their families go in want, due to the same, makes a more reasonable excuse. Those who make large profits from their labor are less inclined to grant the laboring man any advance in wages, owing to the unsatisfactory laborer he is often compelled to employ owing to the contracting of the liquor habit and the many laborers who are forced on them of this kind through the labor organizations is not calculated to cause their employer to have much admiration for those he employs, thereby the contracting of these habits is to the laboring man's own injury. If they would inform themselves regarding what so many call luxury and other pet names, such as comfort and pleasure, and if one should speak to them they often will say. "We only go this way but once, and we are a long time dead," and the laboring man should be entitled to all the pleasures there is for him. It will be useless to discuss this subject here, as there are other subjects which treat on the same thing and will leave the reader to determine which person gets the most happiness out of this life, the non-user or the one who has acquired these habits,

but this does not enter into the labor problem only to the extent that the laboring man is injured by the contracting of these habits, as I have said in the beginning, and by one man's act the other was affected, and it applies to the labor organization if the habit has deteriorating effects, to the extent of that effect the organization is affected, as some one must be encumbered with unproductive labor or a loss to some one; therefore, the contracting of the tobacco and liquor habits the organization is affected in two ways. And, owing to this class of laborers instead of saving their money they use it to supply this abnormal appetite, thereby they are compelled to work for less wages to get employment, and instead of being able to retire and give their place to another, they are in the labor market, thereby causing an extra supply of laborers, and it has a tendency to reduce the price of skilled labor, as many of them are skilled labor; thereby, the contracting of the habit is making it hard for other laborers who do try to live right to maintain their families respectably. The number of this named class are so few that their power to influence large corporations to divide their profit and their influence is lost and evidently will have to keep on plodding the same old way as long as the labor organization admits the class of persons who have contracted these habits, and especially where they use them to excess. If one should doubt this he can be better informed by reading on page....and learn of the comparison of those who work and put their savings in the bank of the State of Maine, and if one wishes to make a comparison of the working people of Portland, Maine, and other States where liquor is prohibited, by so doing will be convinced that total abstinence is good for the individual and the State, and we all know there is nothing produced without labor, then it is important that the laboring man should patronize or consume those products which tend to make joy and happiness and not consume something that robs themselves of labor, as the world's wealth is a product of labor, and we naturally suppose that other nations' consumption of liquor per capita is as much as the United States, and if so, in less than fifty years the people of this world will consume its entire wealth by the use of these narcotics: tobacco and liquor.

The same is explained more readily by a comparison of the San

Francisco earthquake, which cost so much labor to produce that property. Suppose there should come a blight or some insect and destroy \$300,000,000 worth of tobacco, would there be any loss to the nation? No: as it has no intrinsic value. The laborer would have a loss, but that does not prove it had a value. There has perhaps been \$300,000,000 spent in attempting to secure perpetual motion, but not producing such, there has been no value produced by the laborer on the same, as there can be no value; then it is impossible to secure any happiness from the use of tobacco, the same as one attempting to produce perpetual motion, as a disappointment in not obtaining it exceeds the pleasure which might be explained of a man by the name of Leach who attempted to invent perpetual motion, but has always been and always will be a disappointment, and after he had made several attempts to start his machine going he became discouraged and set it aside with a very anxious desire that it might start, and while in his deep meditation the apparatus started to go, and in his great excitement, called to his wife, "Get up, get up, it's a going, it's a going," saving the name of Leach will be forever immortalized, but before she could see much of its working the apparatus stopped, thereby the labor was lost and disappointed ecstacy and pleasure. Is not this the same as one attempting to add to himself as he is simply matter. All matter is subject to the law of gravitation and is inert. To add anything to matter to make it go, you must suspend the law of gravitation. If man attempts to add to his pleasure by increasing the beat of his heart one-third faster than it is natural for it to beat by applying tobacco and liquor, he is as inconsistent as a man who attempts to produce perpetual motion, and the same should be called as an attempt to secure pleasure, not as some would call it a false pleasure, as there cannot be any such thing as false pleasure any more than there can be perpetual motion, as every weight you put on yourself that is not natural to your system only helps weigh you down more and shortens your life and it is very evident, if San Francisco had continued in enforce the prohibitory law of the sale of liquor she would have immortalized her name, but since she has licensed 600 saloons she has forced disgrace upon herself and can only be compared to Sodam and Gomorah.

We are told by statistics that there are \$600,000,000 worth of tobacco consumed annually in the United States. By a mathemat-

ical calculation it can be shown how the city of San Francisco may be built up to its former condition in six months' time in the following ways:

The average wealth of the United States is \$1,000 per capita, or a trifle over. This being true and San Francisco having 300,000 inhabitants, her real estate value therefore should be \$300,000,000, which we understand was the amount of the loss due to the earth-quake and fire. Therefore, granting that \$600,000,000 worth of tobacco is consumed annually, if the users of tobacco throughout the United States would make a sacrifice and abstain from its use for six months and contribute the same amount of money to the Relief Fund, they would in that time have reinstated the unfortunate sufferers to their original condition.

This would be carrying out the universal law of displacement, in displacing \$300,000,000 worth of tobacco whose place would be taken by the rebuilded city and restoring homes to the thousands who at the present time are homeless.

We are also told by statistics that there are \$1,200,000,000 worth of intoxicating liquors dispensed throughout the United States annually. This means that if every user of liquor would make a sacrifice and abstain from the use of it for three months, the city of San Francisco could be rebuilded.

Altogether there are \$1,800,000,000 spent annually for tobacco and liquor. Now then, if the users of these narcotics would stop using them for nine weeks, there would be enough money saved to fully restore the city of San Francisco.

To further carry out the law of displacement: If the users of tobacco and intoxicating liquors used the money in building homes, making the average cost \$2,000, in one year the money spent for the above named narcotics, which in round numbers is \$2,000,000,000,000, there could be built 1,000,000 homes.

Taking the population of the United States to be 75,000,000, and an average of five voters to a family, in fifteen years every voter could own his own home. As conditions are now, not one voter in fifty owns his own home. This would add greatly to the Nation's wealth in the matter of real estate and would correspondingly reduce the taxes to a very small minimum to each individual.

To make this mathematical calculation still clearer: Labor enters into the value of every product, whether it be the building of

houses, manufacturing of necessities of life, or even the making of tobacco and intoxicating liquors. Therefore, whatever amount of the product is destroyed, the value of the labor required in its output is lost. Hence, if one should in a lifetime burn up, smoke up, chew up or drink up the value of a home, the value of the money is lost to the individual, the value of the labor is lost to all concerned, as well as a loss in real estate to the city in which that individual resides.

This principle is the same as in the case of San Francisco, when in one gigantic stroke of earthquake and fire the city was laid in ashes and the cost of the labor to produce it was lost.

It is impossible to attempt to burn, smoke, chew or drink oneself rich or make a city wealthy by the manufacture of such commodities as above named, as the labor of those who are employed in the manufacture of them is lost, whereas on the contrary, with this amount of money being put to a different and better use they could be employed in the manufacture of hats, shoes, clothing, and furniture, which, if all the homes of the various persons who are now addicted to these habits, had their full complement of these necessities, there would be a greater demand for labor, and the merchants in general would be much more benefitted.

But instead of this, in our present condition, we are sending men to almshouses, jails, prisons, and alas, some to the insane asylum, who have been addicted to these habits, thereby not only wasting the labor of those employed, but causing the city, state and nation a great and needless annual expenditure of money for the maintenance of these various institutions, to say nothing of the vast sums of money spent in maintaining the Courts throughout the United States for the trying of the thousands of cases that could be directly traced to the use of these stimulants.

Now one way that this condition of affairs could be overcome is to arouse each individual user of these narcotics to a realization not only of his own condition, but also of the condition of his fellowman.

#### PLEDGE SIGNING.

Knowing from observation and experience how difficult for those who have contracted the habit of tobacco and intoxicating liquors, owing to the phenominal effect it produces on the nerve

system, whereas it is almost impossible for those who have become addicted to the use, and owing to my many years in obtaining certain knowledge regarding the effects of their use on the human system, I herein write a pledge for those desirous to quit their use, knowing the same will be a great assistance in one's attempting to break off the habit. I will readily send a printed pledge, as per copy, to any one who is a possessor and owner of the three named books: The Monitor, Dr. Gleason's works on How to Acquire and Preserve Health, and The Twentieth Century Age of Reason, at the same time give a printed form, how any mother, father or any user of tobacco or liquor may be instructed to break off the habit; also instruct how the same can be accomplished withbut little annoyance or discomfort to the user, and because of my great interest and love for those who have become a victim to the appetite, I have been induced to give all the information possible to help the unfortunate, whereby he may be able to free himself from the injurious effects and filthy habit, thereby they may be able to have the freedom of a natural man, as God intended he should, enjoying the happiness and pleasure intended for him by his Creator. Owing to the many who had become low down in the scale of life by the contracting of these habits and are brought before the Court for drunkenness, many judges and Recorders are often annoyed by the repeated arrests in their court due to drunkenness, and if a Judge should be desirous to help him reform by getting him to sign the pledge, I will gladly send them a printed pledge free to all who may desire the same. The conditions of the pledge are as follows:

"Hereby, by the help of God, this day, I,..., now from this day will abstain from the use of tobacco in all forms, such as snuff, cigarettes, cigars, cut or plug tobacco. This covenant I now make to my God and all those that are near and dear to me. Never, under any consideration, will I begin the use of it again. I also hereby this day agree to abstain from the use of any intoxicating liquids or fluids which contain any alcohol that may induce intoxication, so help me God.

P. S.—Those who do not desire to include tobacco can erase the same. And those who do not desire to sign off the use of in-

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toxicating liquors may do likewise. Those desiring to abandon these habits will find the task easier by leaving off the use of both at the same time. Breaking off by degrees in nine cases out of ten fails to accomplish either.

Address,

THE MONITOR PUBLISHING Co., Camden, N. J.

### ALCOHOL ALWAYS HARMFUL.

Two weeks ago a great medical convention was held in Toronto, Canada. One of the addresses delivered before the convention was by Sir Victor Horseley, on the effects of alcohol on the human system. He held that alcohol is not only not helpful, but that it is injurious. When his views were published the London *Express* took exception to them, and insisted that, on the contrary, ale, for instance, in moderation, is a good tonic for the laborer, developing strength and stamina.

This called out a reply from the eminent physician, in which he reiterated and emphasized his former statement. Referring to the claim of the *Express* he said:

"As a scientific statement this is entirely false. It has been absolutely demonstrated that alcohol is detrimental to physical labor. All the investigations which commenced with the experiments of Doctor Parks on soldiers have proved this. The Red River expedition also confirms it.

"The shifting of the gauge on the Great Western Railway, which was one of the greatest physical feats done in England, was done without alcohol. Tons of oatmeal and water were consumed by the men, and they liked it better than any alcohol drink. This immense piece of work was done in forty hours.

"Doctor Parks in his experiment set two gangs of soldiers working at similar work, one gang drinking beer and the other gang drinking water. The gangs were paid for the amount of work they did. After a few days it was found that the water-drinking men were doing more work than those who were drinking the beer. They were earning more money. At last the beer

gang asked to be allowed to drink water because they were earning so much less money than the other men.

"This experiment was established under absolutely scientific control, and confirms once for all that just as has been shown with intellectual work, so to physical work, alcohol, whether as beer, wine or spirits, is only most harmful and injurious."

After speaking of some incidental matters, the Doctor returned to the main subject, and said in general:

"There is no need to dogmatize on the question of alcohol; facts are so patent. When the facts are considered by an unprejudiced observer, there is only one conclusion, and that is, that in association with bad housing of the artisian class, the consumption of alcohol is directly responsible for national deterioration.

"This was absolutely established by a committee which examined into the causes of the physical deterioration of the people of the United Kingdom.

"The report of their finding produced such an intense impression throughout the old country that most of the important municipal bodies have caused their cities to be placarded with posters pointing out to their constituents the danger of regarding alcoholic drinks as harmless. And they also advocate a total abstinence from all alcoholic drinks as the surest means, not merely of preserving the health of the individual, but of furthering the quality of the work of the nation upon which its position in the industrial and civilized world depends."

These views are not new, but they are valuable. It is important that they should be kept before the people. The advocates of strong drink are tireless, and their misrepresentations and false claims are constantly being repeated. And moreover, human appetite is on their side, supported by a widespread false impression. It is necessary that the friends of truth and of humanity should be diligent in making known the real facts in the case. As a medicine alcohol may have its place, but as a beverage it is always harmful. It contains no nutriment, is no aid to the powers of human endurance, but, on the contrary, impairs these powers. On this point medical science and human experience are agreed, and this fact should be kept before the public.—Pittsburg Christian Advocate.

## ANSWER THESE FOUR QUESTIONS.

#### BY ANNA CARTER.

Very weary one evening I retired to rest, and had a beautiful dream in which I saw the liquor traffic crushed out of existence. It was in this way: I saw printed in bold type at the beginning of the first column of every newspaper in the world, certain statements and questions. They were printed week after week and in that way they were planted in the minds of all intelligent persons, whether they meant them to be or not, and thus a mental vote was taken without regard to age or sex. This continued until the electrical power of concentrated thought became so intense that no one could run a saloon.

The impression has deepened that God gave me this dream for a purpose, and that you are the one that can make the ideal a reality. For this purpose I submit it for your consideration, praying that you may be guided by divine wisdom. This is what I saw, standing at the head of the first column of every newspaper in the world:

"The saloon is the product of Satanic thought, expressed in human action at the ballot box.

"It can only live by the destruction of human beings.

"It will go by Christian thought expressed at the ballot box.

"When, will depend upon the individual answers to the following questions:

- "1. Do I want a saloon to destroy me, or any of mine?
- "2. Do I want it to destroy any one else?
- "3. Will I consent by silence, thought, word or ballot to the continuance of the saloon?
- "4. If I consent by silence, thought, word or ballot to the continuance of the saloon, what assurance have I, that I, or some of mine will not be among its victims?"

## IS NOT PAIN THE OUTGROWTH OF REASON?

This can only be answered as a thought determining the action of our bodies. As this is true, it is of great importance of all assisting in making conditions, that we, through our five senses, concentrate them into one great power, that good thoughts will be generated, as apparently the whole object of human life depends upon how much happiness can be gotten out of it. Then our reason prompts us that there can be mental pain when there is a dispointment as well as physical pain when the body is hurt.

As a dynamo gathers its power from the elements of nature, so must we gather our power of reason by what we have heard and seen and felt, and as a person of years can only look back to his childhood days, his reason would lead him up to the expression as, when the Atlantic cable was laid, "What hath God wrought?" This condition of the human race might be more clearly brought to our minds by the history of Moses when, from a child, that was saved by the ark made from bullrushes, and we now have the laws to-day which were given by Moses, and when he grew up he refused to accept the honors of the government of Pharoah and remained with his own people that they might be led out of bondage. A comparison between the reasoning of Moses and that of Pharoah, who passed the edict to put to death all the male infants that were born. By this comparison, what has God wrough on the minds of men, and those who have practiced the laws that were inspired to Moses, as apparently God's hand interposed that in the future man could be guided by the code of laws which is the saving of Blackstone that law is founded on common sense, reason and justice, and the principle ingrafted by Moses is the controlling power to-day that man might be guided to right. Is it not inconsistent for this generation or any coming generation to make the attempt to improve on the principles of the old Mosaic laws and should accept the same as though it was inspired, and as though God had, in person, delivered them; therefore, our reason shows us without law to govern us, we would be apparently as the animal. When anything happens to them they accept the same and do not reason that if they had done otherwise their condition would have been different; therefore, we reason that when God created all animals He had a special purpose in making the man animal to be possessed with the power of reason. By not using this one God-given gift, we, as human beings will destroy them, as our reason will readily show, because past history has proven

the same, and the distinction of those animals who made their houses the same as they did thousands of years ago, the same might be followed in all lines of animal creation, except man, which showed that reason is the only power worthy of consideration. Then we should make the best possible use of it, as power without knowledge is dangerous, as the same has been exemplified from childhood to old age, and because of the danger of our physical power we instruct our children that a stove will burn; therefore, this power of reason is essential to the human race as it is to transmit the steam from the boiler to the engine, and from the engine to the dynamo and into the motor. It would be as impossible for the human race to exist without a motor power, unless prompted by a good purpose, the same to govern our physical body, thereby the spiritual body will be improved in proportion. You make the motor body a fit subject for the spiritual to dwell in, then when your reason banishes from your body such obnoxious things that defile the body, the body will feel more like giving praise to its Creator for being created. The difference between pain with the animal and man is, the animal is only educated to pain by getting hurt.

That is when the lash is applied to the horse, he reasons if he don't move faster he will receive the smarting of the lash; therefore, he must be struck with it to know of pain, but instead, with man, he reasons which is supposed to take the place of the lash, and knowing that if by his own acts or the acts of others, if applied on his body, would produce pain; therefore, reason is to man what pain is to the animal, and not wait to receive affliction. Man will reason what amount of food will injure his horse but often makes an epicure of himself, and often when told if he does not change his diet he will shorten his days. With narcotics it is different; if a physician should inform him that unless he stopped the use of these narcotics he would die, or go blind, or have a cancer, many would keep right on using them. There can be no other reason assigned for such than that they do not produce violent pain immediately, and owing to this he will gamble on his own life solely because habit has become too powerful, but with the natural man reason is supposed to be sufficient to guide him in

doing injury to his body. But when he has made himself unnatural it requires pain to cause him to leave off the habit, and like the animal, must be lashed, or if by some accident will cause him to have pain, he will reason; therefore, because many being possessed with so much of the animal nature they throw aside the God-given gift of reason and lower themselves lower than the animal, as you could not educate a hog to indulge in tobacco or beer, yet I have known of some persons reading the Bible and smoking their pipe to the annoyance of others by often repeated. protest and they having respect for him, and not wishing to deprive him of such comfort, some one remarked, "Let him alone, he is only following out the command of the Scripture," and he being a Bible reader, was anxious to know how he could be fulfilling the Scripture by smoking a pipe. His friend advised him to turn to the passage where it says, "He that is filthy, let him be filthy still." It appears that the greater part of the male population of this world is endeavoring to make the prophecy of the Scripture come true, as it says the devil is to be chained a thousand years and that man, because of so much graft and greed in his nature and on the part of those who will take the advantage of his fellowmen because he is possessed with the animal disposition that they will become so offensive to the housewife, to the young maiden, to the manufacturers and the commercial interests and those who are compelled to employ these kind of laborers that have deteriorated their value, believing in the near future there will be such a protest against tobacco and intoxicating liquors that their use will be abandoned for a thousand years, and because of these reasons, why should we not see the truth of this prophecy as there cannot be any greater evil produced whereby a man is driven to the lowest depth of degredation that the devil would care to have him, by using the two named products to produce the kind of work he desires. The Scripture also speaks that we will all be of one mind and accord, this evidently is fast making its appearance owing to such a denunciation of sentiment against these two twin evils that it will not be long before this sentiment will become universal, as reason is of God and it requires extremities to make an opportunity for God to do a greater work that the future generation may be permitted to enjoy the blessings that God intended

they should because they have complied with the Scripture, "Come, let us reason together," and having acted accordingly, the prophecy cannot be otherwise than fulfilled that the devil is to be chained; but before this takes place, there must be a more consistent reasoning applied.

The Scripture says, "Come, let us reason together, though your sins be as scarlet, I will make them white as wool." This passage shows that reason was intended to advance man to a higher state of perfection. Through the process of development of man's reasoning powers some may ask, "How can I reason?" The diffusion of reason to each individual can only be compared to so much avoirdupois or a drug on the market which may be purchased to soothe the nerves, thereby they become quieted and in proportion to one's usage a good quality of reason, the same acts as an antidote to your whole system because our happiness and joys and fears are regulated by this one attribute we call reason. Fromyouth to old age we make use of the same whereby we may console ourselves whether, it be in some business transaction or some other anxious care of our friends, it being natural, we seek consolation and the outcome, and if reason is properly applied it is one of the best antidotes to the nervous and unsuccessful being, as it is evident that you establish in your mind the less possibility of some misfortune or the outcome of some supposed disaster or desire that the action of the thoughts is as a barometer which is affected by outdoor atmosphere, but you may ask the question, how can I help being affected by the surroundings connected without going into elaborate prescription? The same prescription might be found within yourself by studying your own temperament or why you possess such a disposition, whether you have properly applied the salve of reason and have not let your impulses and imaginations control you, which if so, you could not be otherwise than nervous and have a very unhappy life because your imagination has suppressed reason, the one great difficulty of establishing in the minds of many that every one reason from his own condition, and will not think that conditions have made him think or reason the way he does and does not realize to what extent reason may control your condition.

Therefore, reason, as it were, if he were going through college where they taught nothing but reason, as his environments had never been such that caused him to reason and it could not be expected for him or her to rise above the same. This might be explained by example: The mother says to the child, "The stove will burn," but owing to its inability to understand the principle why, she waits until the child advances in years and comes to the knowledge that will explain the philosophy of such; and our present condition has led us up to know why, but if the mother of the child were to explain the principle of combustion of fuel, the boy would remind you of an American Indian, knowing no difference between cause an effect.

The same might be compared to a boy who acquires the habit of tobacco; he knows that by doing certain acts that a combustion will take place, but does not realize the effect it will produce unless he receives a scar from the combustion, but because he cannot see a scar on his hand or the deterioration of his body, he does not accept the advice of his mother or thousands of others that the stove will burn. He persists in its use until he becomes a physical wreck and stunts his growth. The same application can be made to intoxicating liquors, as the saying and subjects have been well discussed, but might be seen in a different view by the comparison in making a distinction between man and the animal. There are so many people who are not guided by their first impluse that in the many transactions that it was a wrong thing to do, that have been brought to a condition that has caused a large amount of trouble and unhappiness for themselves and others, and the verse is applicable to many: "The mistakes of my life have been many. The sins of my hearf have been more, but with eyes streaming with tears, I am knocking at Mercy's door."

This is the condition of many. They continue to act by not reasoning together, and taking the advice of those who have had experience and have made many such subjects a study, and by not allowing their reason to suppose that one who had made them a special study should be the one to take their advice, thereby reason can be compared as that one had gone to a college, and had received the same as one of the courses from the professor in mathematics or any other professor who is supposed to know.

## SHOULD NOT PEOPLE ENJOY GOD'S PURE AIR?

To the Editor of the North American:

DEAR SIR:—I respectfully ask permission to use a column of your valuable space to refer to a subject that is of vital interest to every reader, both of Philadelphia and Camden, inasmuch asour comfort is at stake.

There are many who do not seem to realize what they, as citizens, are entitled to, in the maintenance of their own inherent rights, as American citizens.

By the common law which was made that all should enjoy the same rights and privileges and when violated they should be dealt with to the full extent of the law. But, owing to the elements of nature, beyond human control, we have forced upon us obnoxious odors by some corporation that is contrary to law. Webster defines a nuisance: "Anything which tends to destroy the peace of the public." The one that I shall speak of is the Chemical Works located below Mifflin street wharf. This has been known for many years on account of its obnoxious odors, which are unbearable to many, the same being repeated continuously and during the mild seasons, the people of Philadelphia and Camden are compelled to endure them, thereby causing in the respiratory organs a distressed feeling by affecting the nervous system, such causing the effect as here stated, due to the novel conditions brings to your mind the question why the people of Philadelphia and Camden, and other adjacent towns, should be compelled to endure this obnoxious odor, weherein we, as citizens, believe in having our inherent rights, which are pure water and pure air, that can possibly be obtained; but, owing to the location of the above named Chemical Works which forces out its fumes more pungently than Mt. Vesuvius, causing over a million people to inhale these fumes. We are at present deprived of said rights.

Then why should we, as American citizens, tolerate such a nuisance in our midst, thereby destroying the pleasure and comforts of thousands of homes by being deprived of God's pure air. It has been said of those who perpetrate such acts, whether it be in the way of business or for spite, the same is a robber. While this assertion may seem extreme, to reason the same philosophically,

let us ask why should a man or men, under the guise of a manufacturing business, be allowed any more privileges than a private citizen, when because his business which can be proven to be detrimental to the health, besides the annoyance to the people, solely due as heretofore stated? If the business cannot be conducted without the emitting of gases, should not the manufacturer be compelled to move to some place where the rights of citizens are not disturbed?

The Scriptures tell us that "The wind bloweth where it listeth and we cannot tell whence it cometh or whither it goeth." It is quite evident when this was written that the people of those days were not annoyed by such nuisances. If so, they would have been able to determine from whence the wind cometh because of the air being so heavily impregnated with these gases.

It is positive that the citizens of Camden receive these gases in their full strength, as we know from good authority that the fumes have been carried a distance of fifteen miles.

It has been reported of some other manufacturers, where there has been a protest against their products, which they claimed as a legitimate business, due to the social side of life, but which many call a nuisance to society, but in spite of the protest they ask "What are you going to do about it?"

This business is also an important question and requires much consideration on the part of those who profess to be loyal to the principle of Equal Rights. Therefore, any business that is not conducted on the principle of the greatest good to the greatest number, should be abolished, and there is no doubt but that the wind carries the fumes from the chemical plant on the city of Philadelphia at some seasons of the year.

While Philadelphia is so absorbed in making a desperate effort to restore her once good name, there could not be a better beginning than by having the Chemical Works declared a nuisance, and, while they would be helping themselves, they would be helping others.

This is only in keeping with its name, a City of Brotherly Love, and will be known as such, if by making the attempt to have this menace removed. While there would be some expense attached to the same, the writer being so much interested in having it re-

moved would willingly give a hundred dollars or more when consummated. And I have no doubt but what there are many others in Camden who would contribute larger sums, as its fumes cover the entire city. Owing to the location of the New York Shipbuilding plant, its employes are more apt to get a larger share of this obnoxious odor, and I believe they would be willing to contribute liberally because of the many workmen they employ. I have conversed with some of their employes and it is concluded that they are all much affected by the injurious effects of these gases, thereby causing much loss of labor to them.

It appears to me the people of Philadelphia have been obtuse to such a nuisance under the guise of business, they supposing it is a natural smell of any manufacturing city and accept the same as inevitable for business purposes; such is not the case, however, as this one line of manufacturing has more to do with polluting the air than all other manufacturing plants combined. And, because of this polluted air, those who are less fortunate with this world's goods must stay at home and endure it during the heat of the summer.

Therefore, the business feature should not play any part when compared to health and the comfort of the people, as there are plenty of other places where they could locate. All such other manufacturers, who are at the present time within city limits should be compelled to move to such a distance as the citizens would not have to inhale these obnoxious odors. It would be far better for the consumer of these products to pay a higher price for the same than to be subject to the results of what such manufacturers do in injury to the city where they are located, as they are not only injurious to health but detrimental to the owners of real estate property for a long distance from where these plants are located. They also hinder the improvement in any enterprise whatever. This can be proven if one should take the time to go and inquire of those who live nearby; they will also observe that there is no building improvements going on.

The writer has also taken a day off from business to investigate and after going to three places where many supposed the bad odor originated from, discovered that the most offensive and the one in particular was along the river front below Mifflin street wharf. But on investigation I learned there was one in particular bearing the name of manufacturing the healthiest product made was the one that caused the most obnoxious odor, which one might reason by giving it such a name was to delude the people.

Such a nuisance can only be compared to a poisonous tree that has a semblance of bearing fruit, but which throws off its miasma for miles around, under which no vegetation or animal life can exist.

Then why not proceed at once to follow out the command of the Scriptures, that a tree that beareth not good fruit should be cut down. "Why cumbereth it the ground?" All should reason that pure air is one of the most essential things to life, knowing that people will spend hundreds of dollars for health and then tolerate a class of manufacturers to injure their health. If the truth was known, there are thousands dying annually owing to the impure air caused by such manufacturers as Philadelphia has. To reason: If pure air lengthens one's life, by going to the mountains or seashore to obtain it, then by breathing impure air it will shorten life the same as drinking water; and because people do not die instantaneously, they tolerate it, because they do not see the germ of disease floating and wriggling in the water or the air.

This is without doubt, as all physicians and students of hygiene will admit. The unadulterated air is a producer of good health. and as our Creator did not so create us as to separate the impure from the pure, there has not been any satisfactory filtering process invented, as yet, to separate either water or impure air. Then, why not the citizens of Philadelphia proceed at once to have this bane removed from their midst? as the effects are more far-reaching, if one would only give it a thought, than the unpleasantness of the gas fumes, as the most ignorant is cognizant of the fact that all diseases and epidemics are contracted by the inhalation of the air we breathe, the same being impregnated by the person having the disease by the action on the blood, and it would be impossible for anyone to breathe the air inflated with these poisonous gases unless his health is injured in proportion to his being compelled to inhale the same. And owing to their unpleasant odor, one will not inhale the amount of oxygen they should.

While nature will help a strong body to resist these poisonous

effects, there are thousands of children and others who are advanced in years who do not possess the vigor to withstand the effects of the poisonous gases which are necessary in the manufacture of their products. When we know all these are facts and we allow their continuation, the act of allowing the same is a mark of low principle of civilization on the part of those who are in power to enforce the laws, and by a further continuance, is a report to the citizens of Philadelphia being derelict to their duty in not seeing that the laws were enforced, and would be in comparison as bad as compelling the citizens to drink impure water, which, no doubt, has already caused thousands to die with typhoid fever within a few years.

I might say to those interested that the city of Camden had a long siege of legal proceedings to have the same line of manufacturing of chemicals removed and succeeded, and we can see no reason why a city the size of Philadelphia should not take the fight along the same line and succeed; and, if they desired, could possibly learn from Camden how to take a short cut to rid themselves of this nuisance.

Yours For Good Health.

## SUICIDE RECORD IS BROKEN IN YEAR 1905.

Unofficial statistics for the year show a great increase in the number of suicides and homicides in America, 9982 persons taking their own lives, as compared with 9240 last year.

The homicides total 9212, as compared with 8482 last year.

The startling feature of the record is the increase in the number of murders committed by highwaymen, being 582, against 464 during 1904. Four years ago the number was only 103.

Jealousy provoked 579 murders and liquor 642. Homicides growing out of quarrels number 5111. The record of self-destruction is one of the most deplorable of the year, the number of prominent men being much larger than hitherto. The total is 9982, an increase of 542 over the list of the preceding year. The steadiness of the increase is indicated in the following table: In 1899, 5340; 1900, 6775; 1901, 7245; 1902, 8567; 1904, 9240; 1905, 9982.

The legal executions numbered 133, of which 51 were in the North and 82 in the South.

### CIGARETTE SMOKERS NOT WANTED.

A recruiting sergeant for the government has been making bitter complaint because of the low physical standard of young men who are applying for enlistment. He blames the cigarette as the agent most to blame for the shocking deterioration which he has witnessed in recent years. In all the cities of the North this evil is evident; but in the cities of the South it is even more so. The applicants at New Orleans station were almost entirely unfit, an exceedingly small per cent. being able to pass the physical test. It is incomprehensible how young men and boys, not to say parents of the same, can be so indifferent to the consequences of this habit as they appear to be. Not only does the government discriminate against the victims of the early tobacco habit, but modern business has set its face rigidly against those who use the cigarette. Many railroads now not only forbid their use during hours of service, but will not allow anyone in their employ who smokes them out of hours. On the Mobile and Ohio, where this rule went into effect last year, it caused great resentment, being, as it was claimed, an infraction of personal liberty. The victims of the stern order had to submit or get out of service, and most of them submitted. A similar rule has just gone into effect on the Norfolk and Western, accompanied by the plain threat that non-compliance will be instant ground for dismissal. It will be seen by these facts that an indulgent parent who is now indifferent as to his son's use of tobacco, especially in this objectionable form, is preparing his boy for a lot of trouble when he submits himself for places of service, either in business or the government.

## A WOMAN'S PRACTICAL ARGUMENT.

"What brings you here, Mary?" said Truesdell to his wife, as she entered the liquor store.

"It was so lonesome at home, and your business seldom allows you to be there," replied his meek and resolute wife. "To me there is no company like yours, and as you cannot come to me, I must come to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tom.

"No place can be improper where my husband is," said poor Mary.

She took up the glass of spirits which the saloonkeeper had just poured out for her husband.

'Surely you are not going to drink?" said Tom, in huge astonishment.

"Why not? You say that you drink to forget sorrow, and surely I have sorrow to forget?"

"Woman, woman; you are not going to give that to the children!" cried Tom, as she was passing the glass of liquor to them.

"Why not? Can children have a better example than their father's? Is not what is good for him good for them also? It will put them to sleep, and they will forget that they are cold and hungry. Drink, my children, this is fire and bed, and food and clothing. Drink; you see how much good it does your father." With seeming reluctance Mary suffered her husband to lead her home, and that night he prayed long and fervently that God would help him to break an evil habit, and keep a newly formed, but firm resolution.

His reformation is thorough, and Mrs. Truesdell is now one of the happiest of women, and remembers with melancholy pleasure her first and last visit to the dramshop.—*The National Advocate*.

### EARLY HABITS.

The most important years, the years that give the trend for life, are the early ones, when the little dimpled hands are outstretched, when the baby soul is reaching forth and receiving ideas and impressions, when manners are formed and habits have their beginnings. To leave the babies to irresponsible hired hands and lavish care and expense on half-grown children is the blunder of those who are ignorant or inexperienced as to vital issues.

President King, of Oberlin College, in his admirable treatise on Rational Living, has this to say to young people, and I commend it to mothers:

"Nowhere are the psychical and physical so completely inter-

woven as in the phenomena of habit. The mind's initiative constantly comes in, but it is as constantly seconded by the nervous system. The time limit in habits is one of the strong evidences of the close connection of body and mind. It is a startling fact to face that a man's personal habits are largely fixed before he is twenty; the chief lines of his future growth and acquaintance before he is twenty-five, and his professional habits before he is thirty.

We are becoming bundles of habits. With every young person one must, therefore, continually urge: Are you willing to retain just the personal habits you have now? You cannot too quickly change them if you wish to make thorough work. From your early morning toilet, through the care of your clothing and the order of your room, table manners, breathing, tone of voice, manner of talking, pronunciation, gesture, motion, address, study, to your very way of sleeping at night—all your habits are setting like plaster of paris."—Woman's Home Companion.

## POWER OF EXAMPLE.

"I hear that Smith has just sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon. "Yes," responded the other rather slowly. "What was the reason? I thought he was just coining money there." The other nibbled a cracker abstractedly for a moment, and then said, "Smith, you know, lived on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family. Well, he went home one afternoon last week, and found his wife out shopping. He went through the house into the back yard, and there under the appletree were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking out of a pail, and that they acted tipsy. The youngest who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were

so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind the tree. 'Boys, you must not drink that!' he said, as he lifted the six-year-old from behind the bench. 'We's playin' s'loon, papa; an' I was selling it just like you,' said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys home and put them to bed. When his wife came back she found him crying like a child. He came down town that night and sold his business, and says he will never sell or drink another drop of liquor. His wife told me about it, and she broke down crying while she told it."

## A GREAT CATASTROPHE.

We grieve to know of the recent explosion in the Philadelphia subway, causing the loss of eight lives and injuries to twenty more. Also a damage to property amounting to \$500,000.00. The cause is reported to be due to the lighting of a tobacco pipe, thereby igniting the gas.

Without a doubt as to the truthfulness of the cause, is not this sufficient to arrest the attention of the nation and make us wonder how many other accidents occur that are unknown to us, from the use of tobacco? The cause sets us to reasoning as to who is to blame and where should the responsibility be placed. And, just here, how many of us can recall the large number of fires that we have seen or heard of, that have been due to smoking? It was reported by the Insurance Underwriters that the cause of the great Baltimore fire, which did damage to the extent of \$150,000,000, was the dropping of a lighted cigar through an open cellar window. This is an enormous sum to be transformed into ashes. But where is the difference, if one should give it a thought, between the millions of people using tobacco or have property destroyed by fire? The loss of the Baltimore fire was one-quarter of the amount consumed annually in tobacco, in the United States alone, which is \$600,000,000. But this is not the only loss, for, if we would figure the injuries done to the human race by the use of tobacco, in dollars and cents, it would far exceed the loss of the money that is consumed, perhaps the loss would be double, as its effects are

so far-reaching physically, because of the injuries done to the system from youth to old age; also the greater part of the intemperance of to-day is due to the use of the weed, as it creates in many cases an appetite for intoxicating liquors.

There can be scarcely any doubt that through the use of tobacco many thousands die prematurely. If a man who is a user of tobacco should die, on account of his excessive use of the weed, his family would not attribute his death to this cause, but claim it was due to something else, because the man was five years or more slowly poisoning himself.

If he should work in a tobacco store and meet death by accident, his relatives would probably sue the tobacco company for damages, because of supposed neglect. Then why not hold tobacco companies responsible for the death of thousands, as they fail to label their boxes of cigars and packages of cigarettes with the customary sign for poison, and if not, why should it not be the duty of the Pure Food Commission to compel them to do so, as they have been doing with other commodities that man consumes?

The natural defense of the tobacco merchant would be: "We did not entice the purchaser," but for the man to avoid going into his place, his nature would have to be changed as he desires to acquire any supposed luxury or he would have been blind-folded. Therefore, the man that makes the opportunity cannot escape the responsibility of damage, on the plea that if he did not keep his store open, someone else would, as every man is responsible for his own acts, as the merchant would be who neglected to use caution to have prevented the acident, where his employe was injured.

Therefore, whatever damage and injury there is done by the sale of tobacco by those who sell it are morally responsible for the damage.

The man who lit his pipe doubtless had been doing so for many years, and it being injurious to health, the same had affected his mental powers, causing his brain to be less sensitive to a sense of danger.

Therefore, the one that sold the tobacco to him is the guilty one, the same as the druggist who sells poison is held responsible, as he does not know whether the purchaser is going to poison himself or someone else. The same with the manufacturer and those that sell tobacco. Whether the one that sells to will injure themselves or someone else by an explosion; therefore, they should be made responsible for the damage, as the contractor did not hire the man to smoke but to work, and if living, should be made criminally responsible, the same as the railroad employe who through unthoughtfulness or neglect turns the wrong signal and wrecks the train. See subject page 99, "Does the Use of Tobacco Cause Railroad Accidents?"

## WHAT IS SUCCESS?

To be successful in the true sense, the person must be a benefactor. If by causing two blades of grass to grow instead of one, the same is a benefactor. Then, should it not be the purpose of every man to make his occupation and transaction that which will result in as great a good as possible to his fellowman? If all business was conducted on this principle there would not be so much discussion and concern regarding the future life. By living right, you will die right, and by saying we would live in accordance as was said of Christ, "He went about doing good;" therefore, "A good name is rather to be chosen than great riches." And this being true, the man that lives this kind of a life is the successful man. As our deeds determine our joys and sorrows in this life, we should not be less mindful of the future life whereby we may be permitted to receive a greater happiness by keeping the spirit of Christ uppermost in all our transactions, as the sentiment is expressed in the following:

"Lives of great men oft remind us We can make our lives sublime, And departing, leave behind us Footprints on the sands of time. Footprints that perhaps another, Sailing over life's solemn main, A forlorn and shipwrecked brother, Seeing, may take heart again."

## WHY I WAS INDUCED TO WRITE THIS BOOK.

I can only attribute it to my environments. During my eighteen years of travel in various states, and stopping in a different place almost every night, frequently being compelled to stop at licensed hotels, gave me many opportunities to see human nature in its true sense. Making my visits annually, there were always many changes with my customers, especially with those who indulged in the so-called beverages, who in years became so dissipated that they were compelled to go out of business, and on subsequent visit, failing to find them, I inquired as to their whereabouts and heard the oft-repeated story that they tipped their elbow a little too often, attended the horse races, gambled, kept more than one woman, &c.

I began to reason why all these conditions should be with mankind. Some sober and industrious, some frivilous and sporty and neglecting their business, thereby many people lost large amounts of money by these people doing as here stated, and I had to share with others.

Then my reason told me that drink was the cause of the same, and where did they procure it? Then I reasoned that they procured it from the saloon, and if so, what political party granted the license? And I also reasoned if I supported either by my vote, I voted to lose a thousand dollars annually to support a political party. I also reasoned that if I continued to do business in this manner, losing a thousand dollars or more annually, I would soon have a committee waiting upon me to find out my mental condition. But because of my way of reasoning I do not wish anyone to think that if I could make a thousand dollars a year I would vote that intoxicating liquors should be sold, or vote with the party that produced these conditions.

There is a moral obligation of a person's act, because of the many evils growing out of the same, which calls to my mind an incident which happened several years ago. There was a test vote taken in several counties in New Jersey, resulting in five counties out of six voting for no liquor, the odd one being Cape May county. This caused me to wonder why a farming district should

vote for liquor. The mystery was solved when we learned the farmers were afraid they would lose the sale of their truck or a few chickens at Cape May, as it was a summer resort, they were fearful that people would not patronize it if they were deprived of having liquor. Believing the county going wet was due as above stated, I learned later that one voter was a farmer and class leader who made no hesitancy in expressing his opinion. His name was the same as the writer's and I felt rather indignant and wished that it had been John Smith, but since learning more of human nature, it was not more than millions are doing at the present time and will continue as long as the liquor traffic business is kept in politics and controlled by the votes of the people. I can only account for myself in making such strong protest is due to the knowledge I have obtained by my experience in seeing so much of the evil effects producing a dislike for the liquor traffic business, not so much for the saloonkeeper, as he is more to be pitied than condemned, because of such people as the class leader who voted that there should be license put in his way temptation to sell liquor, and he is simply in business to make money the same as the farmer and class leader, who voted that Cape May should be wet.

My reason tells me that one is as guilty in the sight of God as the other, as the last act could not be performed without the first. and the saloonkeeper is acting as an agent to help make revenue, as many voters believe by the revenue helps to make taxes lower. Or, if a city when it receives its support from tourists, like Los Angeles or San Francisco, they vote for it because of the money end of it. The whole business is so linked together that there can be no discrimination regarding the sin, as I have clearly shown from my writings in this book, that it is impossible to change human nature, and as long as people make opportunities there always will be people to accept the opportunity. Some may think it pessimistic or egotistical in the attempt to educate the people to this moral standard of the responsibility. Why should I not make the attempt, when all nations have attempted to regulate the liquor traffic and have failed? and at the present time in the State of Pennsylvania the liquor traffic seems to be the only thorn in the flesh, failing to unite with the Lincoln party. The same was when S. C. Swallow was running for Governor on the Prohibition ticket. When the prospect looked favorable for him being elected,

then the leading daily press turned against him to defeat him, making some excuses because he was a clergyman and a Methodist preacher and was not conversant with State rights. But at the present writing the Lincoln party says nothing about the liquor traffic and Emery is trying to get in on the credit of Lincoln, Republican, Democrat and Prohibitionist, and apparently by the support of the liquor traffic, as he declared he would as leave support a brewery as a church or any other philanthropic institution. And if the Lincoln party should be successful by saying nothing about it, the new reform party will follow the example that as men will come and men will go, but the liquor traffic will go on for ever.

Is it any wonder we have such a slow process of educating the people of what to do with the liquor traffic? Is it any wonder when it takes so long, as when a wise man like Abraham Lincoln voted during the time of the Civil War to raise revenue by taxing liquor. He certainly did not understand the physiological effects it would have regarding the question of profits, and every voter considers and fails to look at the immoral effect. Lincoln may have seen his mistake which caused him to say, "You can fool all men sometimes, but you can't fool all men all the time." And if one should be desirous to become morally educated, I would recommend them to read the reply to Robert Ingersoll's eulogy to whiskey and can only regard the same as my sentiments. It might be explained by a short story of two Italians selling pies. One on the opposite side of the street with a good strong voice would say, "Pies for sale," and the one with the weak voice would say, "I too." The same is more fully expressed by the following verse:

For the cause that needs assistance;
Against the wrongs that need resistance,
And for the future in the distance
And the good that I can do.

Because of these far-reaching effects that liquor has on the nation, I would be derelict to my duty if I did not write on the evil effects. Believing these narcotic habits are controlling the manhood of our nation and are like the tares of the parable of the sower which grew up and choked the good seed and hinders the development of the youth of our country, and are smothering the good intentions and purposes.

We believe there are millions who would be glad to let this subject alone but they will not let you alone, as it so affects the home, the church, the State and politics, as you will see by the clipping from the North American, which shows the political condition which would remind one of the old saying, when the boy asked his mother, "May I go into swim, Yes, my son, hang your clothes on a hickory limb, but don't go near the water." In other words, the same applies in attempting to make a reform ticket as Philadelphia has done, but don't say anything about the liquor traffic. Then make an appeal to Prohibitionists to help them out, which may not be for their great numbers, as it would evidently give their party a prestige by the endorsement which would count for much. By so doing, it would appear that the church people were in favor of them, and those interested in the political condition might become better informed by reading the following letter:

# SWALLOW IN SECOND LETTER REPEATS ATTACK. ON EMORY.

HARRISBURG, PA., July 21, 1906.

Hon. Lewis Emery, Bradford, Pa.

My Dear Mr. Emery:—The letter I wrote you on July 9 was a private communication, and for your sake I regret that you made it public. There were but two copies made; one I sent you, the other was in my office, and unless copied surreptitiously by some one, I did not give it out. The fact that you read it on Monday to Professor Rockwood and others in your office and sent copies to Mr. Likins and others renders it probable that you gave it publicity for the purpose of working the sympathy plan, and at the same time bidding for the whisky vote.

I wrote it with the best of motives to ascertain from you the truth or falsity of certain allegations touching your lack of fitness for a place at the head of the Prohibition ticket. This it was my duty to do, as I must soon as a committeeman conscientiously pass on that fitness, and my vote might determine your admission or rejection as a Prohibition candidate for the highest office in the gift of the voters of Pennsylvania.

### EXPECTED RESPECTFUL REPLY.

I expected you would answer me respectfully, since I had thus addressed you, briefly stating which allegations, if any, were false and which, if any, were true.

In your letter to Mr. Likins, editor of the *People's Tribune*, Uniontown, Pa., but in which you evasively attempt to answer only a few of the inquiries found in my letter to you, you grow "indignant" and affect to be "insulted," and your "wife breaks down" because I asked you whether the rumor is correct that "you place intoxicants before your guests in your own home?" Then, after all this gush and self-martyrdom, you admit that "in my house and upon my sideboard is the liquor for the family. It is there for my family and friends if they so desire."

Why then be "insulted" at being asked whether a rumor is true, while you admit the truth of it? You say of your wife, "she has taught her children the dangers of liquor drinking." What would you say of a father who kept a nest of vipers in his dining room for the amusement of his children, over whom the wife must stand guard day and night in order to protect them from being bitten? Or, have you never read that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," and that other warning of the wisest king, "Look not upon the wine when it is red \* \* \* for at last it biteth like a serpent and stingeth like an adder," or are you a disciple of Ingersoll, ignoring "the Word?"

### SAYS EMERY ADMITS CHARGE.

You say of me, "If he had heard this scandal"—namely, placing intoxicants before guests, etc.—"he should have hurled the relator to the ground, he should have stricken him to the earth," etc. But what for? Making a statement which you admit is true? If it is a scandal to ask a man privately whether he sets liquor before his guests, then how scandalous it is for the man to do such a thing. Brother Emery, suffer a word of exhortation, quit it forever!

You say "none of my family nor myself are total abstainers, none are drunkards, none are tipplers, none are even moderated drinkers." You claim to have been drunk but "once in your life

when a boy." In this I rejoice with you, remembering that the word drunk is a variable term. One admits he has been drunk only when he awakes in the guard house; another when dragged out of the gutter; another when he has had a midnight "bout with the boys," and on his return home has lost the key or keyhole, or both; while others honestly admit that a glass of beer or wine or champagne produces an abnormal though to the onlooker an invisible effect.

However, the half million railroad men now under total abstinence orders from their employers have been given to understand that because a single drink of intoxicating liquor taken at any time may blunt their sensibilities, therefore drunkenness is to be certainly avoided only by absolute abstaining. You say "none of uslove whisky and we rarely drink it." We answer, people differ in their tastes and appetites. Some prefer gin, others rum, others brandy and still others beer or champagne. Some of the most dangerous drunkards in the world are wine and beer drinkers. They "rarely drink whisky."

You say, "I was in California when the brewery was located in Bradford," and how could I take stock in it, or secure its location in Bradford? Will you swear that you did not send a telegram which determined the matter? You say, "Had I been at home I would not have withheld my donation from that brewery, no more than I would from the churches, schools or hospitals."

Well! well! Here is another Burchard come to judgment. All will remember the "Rum, Romanism and Rebellion" bull that defeated Blaine and elected Cleveland.

Were you really yourself when you wrote that sentence, or did some Burchard write it for you?

If the Christian people of Pennsylvania can gulp you down afterthat; if the young people's societies and the Young Men's Christian Associations can vote to put a man at the head of our government who places the drink factories on a par with the church, the school and the hospital, then we miss our guess.

The churches teach in exact language that "no political party ought to receive the support of Christian men so long as it fails to put itself on record in an attitude of open hostility to the liquor traffic." Yet your benevolence bunches the brewery and the church.

The school books in nearly every State in the Union teach that the product of the brewery is not food, but poison. That it blunts the moral sensibilities, clouds the intellect and rapidly deteriorates man's physical powers, but you contribute with equal facility and felicity to the brewery and to the school, two antagonistic institutions.

#### BREWERY PRODUCTS FILLS ASYLUMS.

The product of the brewery more than any other agency fills our hospitals, insane asylums and almshouses, and yet you are as liberal in your contributions to the bane of society as to its blessings.

The product of the brewery has impoverished thousands of families in our State, rendering the children shoeless, hatless and naked, and their pinched faces and fleshless limbs are all sad reminders that the church and the school are closed to them, and only the hospital or almshouse remains open to them, and yet you have the brazen impudence to boast that you are happy in bestowing your benefactions on the greatest agency of misery and crime as when bestowing them on the agencies established to prevent crime and to save the criminal.

Your reference to the beverage use of liquor in your father's house might serve as an excuse for your own low estimate of civic virtue had you lived these sixty-six years in some other country where the public conscience had not been educated by press, pulpit and platform as it has in America. If ignorant here, it is wilful and inexcusable.

To seriously treat the liquor business as a legitimate industry, to be encouraged by good men, at a time when 38,000,000 of our population have driven it from their midst, when railroads and other large employers of labor are establishing prohibition for their employes, and when life insurance companies and civic and eleemosynary societies are closing their doors to the patrons of the brewery and the still, gives evidence of a moral and mental obtuseness in you, which in their sober second thought will prevent the moral voters of this State from honoring you with their suffrage.

#### DISAPPOINTED IN THEIR MOSES.

This is to be deplored, for we fondly looked to you as our Moses to lead the united reform forces in overthrowing the Gang rule that for a quarter of a century has deprived us of an honest count of the Prohibition vote. But so it is. Your letter to Mr. Likins, if there were no other evidence, is quite sufficient to establish your utter unfitness to rule as Governor 6,000,000 of people, a majority of whom still believe that the Church, the school and the hospital have claims infinitely superior to the brewery, the saloon and the brothel.

Your insinuation that my private letter to you was inspired by some corporate or corrupt influence is false.

I am as much opposed to the Standard Oil Company's methods as are you, and wish to assure you that in fighting them I never have and never will build a succession of oil refineries and sell them out to the Standard at ten times their value, and fight them only when they refuse to buy another.

And now, Mr. Emery, an item of business: I am soliciting from each of the five Gubernatorial candidates an article, not to exceed 700 words, stating what each stands for in this campaign, to be accompanied by a half-tone cut of the author. I want these articles for the September number of the *Church Forum*, a monthly periodical edited and published by me. Extra copies may be sent to addresses furnished by you at a reasonable price.

Trusting that while we do not "see eye to eye" on some things, yet that we may strive to emphasize our agreements rather than our differences, I bed to remain,

Yours fraternally,

S. C. SWALLOW.

## A MYSTERY SOLVED IN A NUT SHELL.

As every generation comes and passes away they all have a struggle for the maintenance of better government, the same making a dividing line between the evil forces, which are as only one man by the combination of many. We also know that whatever acts he does or line he takes up that terminates into evil, only goes to strengthen the forces of evil. But we have no doubt that there is not one of those who are in the combine of evil forces who

would not rather secure his subsistence by honest and honorable ways, if he thought it were possible to secure the same. But, owing to being like the animal, he must secure a living and does it, regardless of the expense to others. Therefore, the whole human race is thrown into one great struggle, the same as from youth to manhood, to secure the essential things—shelter, food and clothing; hence, he is, of necessity, compelled to get his living somehow, whether he be on the side for good or evil.

Therefore, the problem is on us, and while we have such surroundings as we do in this generation, owing to this, we will have to wait for the next generation to remove these obstacles, owing to the habits that tend to defile our bodies, as experience has shown us that a habit will control a man, and the same with the aggregate. But by exercising the same care for ourselves that we do for our animals which have a money value to us, we could help the next generation to live as it should. We must practice the sayings of Paul: "I live not after the flesh, but after the spirit." Hence, by the removal of such defiling substances the body will be more capable of keeping the animal propensities and lusts under control, by not using those things which create a tendency towards these passions, he will have a stronger reasoning power and will go a long ways toward making a more virtuous and satisfied people.

If men in this generation will act on this principle, the mystery will be solved as to why the Prohibition party has never succeeded in accomplishing its purpose. As every intellgent person knows ihat by the use of intoxicating liquors is more far-reaching in its effects than any one known product, as heretofore shown, thereby the animal will always predominate over the spiritual. By this is shown the importance of using reason to desist from using such products as will destroy reason, because the government's pure food law permits the manufacturing of the same for beverage purposes. Therefore, the man animal will always acquire the appetite for it, because of the supposed luxury, and if an attempt is made to deprive them of its use a claim is made that we are interfering with their personal liberty, but they do not reason that there are 100,000 who die annually because of its use, and those who are trying to prevent them are only acting as guardians for the love they have for humanity.

While there may be some alchemists and doctors who favor its use and believe there may be some beneficial effects to the body and brain, but by doing so he sets his judgment against the Scriptures, which were written by inspiration and in which we are told that "Strong drink is raging, and whosoever is deceived thereby is not wise," Supposing the deception comes in because of the action on the heart, which pumps the blood through the veins and arteries to the brain and strengthening the nerves, causing a reaction, resulting in an injury instead of a benefit to the body the same as taking arsenic or strychnine in small doses. Either will quicken the heart's action and an overdose will paralyze it, and you might as well expect your horse to last longer by applying the lash.

The reason why all nations have used intoxicating liquors is because they subsist as the animal on things which support life. But because the products of nature are subject to decay during the process of manufacturing, causing fermentation and separation of the poisonous parts, and owing to our constitutional makeup to acquire a knowledge, we become a victim to taste, not because of any inbred desire, and owing to its effects on those who become victims, they give it the name of luxury, but instead it is compulsory that one drink begets a desire for another.

The product from which these poisons are made is not the necessity of life as the only true luxury, as in making use of them to support the body before fermentation takes place, but because of the profit men make in the business of selling the spirits of a dead product, as the kernel must die to produce a spirit and the person that sells it is a dealer in departed spirits of wheat, rye and corn and the consumer makes himself a receptacle to contain them, as his body is made from parts of the earth, it is impossible for the earth to produce the best fruit when a poison substance is taken up by the earth.

This solves the problem why a man becomes overpowered by attempting to contain a spirit, as all such has an upward tendency and the brain would be the most likely to be affected thereby by the oft repeated unnatural intruder and by it nature tries to make an escape. It being a poison, we cannot expect anything else than reason will be dethroned, and if people will persist in its use, it makes its own slaves in every generation, and there is no way of preventing its use as long as it is made, as each generation makes

a demand for its use, and on this principle we must creat a condition so to create a man to have an abnormal system and when he dies the other must be made to support the 250,000 saloons to meet the demands of society.

When we reason that we are only educated animals and as the animal, by instinct, avoids poison. When man imitates the lower animal we have solved the problem what to do with alcoholic beverages. Further, when this is acepted as positive, then another problem will be solved, namely, why we have so many divorce cases. If one should allow their reason to lead them up to the knowledge that three-quarters of the people which fill the almshouses, penitentiaries and insane asylums due to the evils also crimes committed directly or indirectly by defiling the body and brain, the people of our nation, and supposing that three-quarters of the wars which have occurred in the world's history are due to the use of intoxicating liquors, and as we know history repeats itself, we may continue to look for a repetition of the past just so long as the people permit this nuisance to go on murders and the most atrocious crimes will be committed as have been in the past.

When God created all animals and man He made them with all the internal apparatus necessary to distill and abstract the substance necessary for the body and to separate the component parts of their poison, and as yet no man has ever been able to construct or invent anything to surpass his Creator, and, for man to make the attempt to improve on God's still, the process of digestion by making alcohol to be appropriated to man's body he might as well try and invent or make a man that would be adapted to the use of alcohol, or for one to attempt to remove the political corruption as it would be as inconsistent to cure a cancer by faith cure.

We, as a nation, have now arrived at a point of great advancement as known in the world's history. Then why not advance a step further and apply our knowledge to govern the human race by applying the saying of the Scripture, "Ye are the salt of the earth," enforcing the pure food law and prohibiting the manufacture of an article for beverage purposes which contains poison, and by a failure on the part of those who have the power should be compared as "If the salt has lost its savor, wherein will it be salted?" Whereby we may secure the happiness that the human race is struggling for. Then we will have made a new epoch in the world's history.

## CONCLUSION.

Knowing it is natural for all people to do more or less criticising, when the sayings and writings of others interferes with their interest, whether it be in business or an encroachment of what many style personal liberty, and for this reason I wish to disabuse from the reader's mind other than a good motive for the purpose of leading the present and future generation to a higher ideal of living. Believing that the larger part of those that read the contents of this booklet will approve of the author's motive, but with others who may differ, I can only say, if they wish to see the purpose of this writing by practicing the title, "Come, let us reason together," and as their knowledge increased, their prejudice will be expelled, thereby their devotion to bad habits will be expelled by accepting the truth, and as truth is as essential to the maintaining of good government as the X-rays is to the exposing of a bullet which has penetrated to the vital parts of the body, for this reason I have not spared in probing for the bullet which the enemy has shot into the very heart of our nation, causing fixed habits to be formed, which is effectual in the destruction of the human race as the arrow whose point is dipped in poison. I feel I would be derelect in my duty if I did not cry aloud and spare not, and apply the old adage, "It is our best friend that tells us of our faults, and shows us how to correct them." Believing the nation has become involved in corruption because of the environments made by the love of money that the nation is in danger of its accomplishing what is required of it, and what it should do. And as one citizen can be corrupt, so can the whole nation; and as the condition at the present time, and how many large cities they are attempting to free themselves, and the author feels it his duty on his part to act as a patriot in endeavoring to educate the people, knowing that knowledge is power, and power without knowledge is dangerous. Knowing that a Republican form of government cannot rise any higher than the morals of its people, it behooves every citizen to

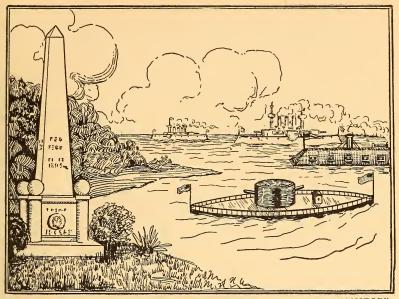
do his part by using his influence and voting to cause conditions to be made that others beside himself will so make environments by removing the gardens of Eden of temptation that all mankind will enjoy all the happiness which was intended by our Creator. Believing that this can only be accomplished by following the advice of a Scriptural verse, "Study to know thyself approved unto God, as a workman that need not be ashamed." By the study on the part of those who desire to make their own condition and others better will be enabled, with the gift, to see ourselves as others see us; thereby avoiding being ashamed, either of your business or politics. By loving party more than principle or money more than manhood on the part of those who are holding office, from the lowest to the highest.

My object in writing this book is to prove the impossibilities to improve the human race and still continue with our present political system in making opportunities for graft that they can live from the vices of its people.

Because of such a condition there is a great need of lovers of good government to be as patriotic now as in the days of the 60's, by creating a demand for their product before there is a demand, thereby the forced need is not of man's normal condition but because he has taken a poison product into his system and the victim is being unconsciously lullabied, as it were, to sleep, regarding those who procure their living in this way, and because of these insidious evils that are marring the happiness of millions of homes there is a general awakening to the various methods which the enemy of good government has adopted, as it were, has become one of us, and believing there is no other way whereby man can secure the happiness that was intended he should possess, every man having the spirit that he is his brother's keeper, thereby we can have a better world now and hereafter.

THE AUTHOR.

# "THE MONITOR."



The above cut is in honor of Ericsson, the inventor of the Naval Ship "MONITOR" which did such noble work during the Civil War.

Believing in the old proverb that "Honor should be given to whom honor is due," we have taken the above means as a partial recognition of the man and believe the following memorial applicable to him:

Whether we be great or small,
The work we do is best of all;
While we are here for one short stay
Our deeds remain after we pass away.

We think that this can truthfully be said of Ericsson, and feeling that there may be many who are not familiar with the great service the "MONITOR" was to our nation, when in the hour of great need, during the terrible battle between the "MONITOR" and "MERRIMAC" which resulted in a glorious victory for the boys in blue.

Our government has, for some reason, failed to erect a monument in honor of Ericsson, hence our reason for the above, in addition to which we have also compiled a book entitled "THE MONITOR," and believe that if the precepts and principles contained therein are practiced by its readers the book will not have had its mission in vain but will, in its way, be of as great service to our nation as was the "MONITOR" of Civil War fame.

The Christian Advocate, James M. Buckley, Editor.

"The Monitor," by S. B. Goff, supports its name by its contents. These are comprised in one hundred and twenty-seven articles, many short, but others very long. Warnings against tobacco in twenty-six chapters covering various phases; liquor in twenty-seven articles; and various other topics. The author's views are positive and positively expressed.

From The Camden Outlook:

A book entitled "The Monitor," compiled by our esteemed townsman, Mr. S. B. Goff, being a treatise upon many topics which occupy the public mind, we find to possess much merit, and has brought together some admirable matter concerning many vital subjects upon which it behooves men and women to get the right perspective. The device upon the title page—and scroll, the pen, the Grecian lamp and many solid tomes upon which they rest—are significant. Ben Johnson's well known sentiment, "No man is so wise but that he may easily err, if he will take no other counsel but his own," is a bit of wisdom adorning the title page, which carries its own sage moral. We commend the book to our readers.

CAMDEN, N. J.

Mr. S. B. Goff.

Dear Brother;—I have been reading the book recently published by you and think that it is indeed well named, "The Monitor." I wish that the young men of this and other cities could be persuaded to read it and hope that it will be placed in all our Y. M. C. A.'s and public libraries. Wishing you God speed, I am,

Sincerely yours,

(Rev.) CHAS. BOWDEN.

Mr. S. B. Goff, Camden, N. J.

My Dear Mr. Goff:—"The Monitor" is on my study table. Its contents remind me of breezes out of the northwest. These are generally clearing-up breezes full of tonic and health to the country. This book of yours, read and adopted by young men, would bring to them the northwesterly breezes of health and vigor for their whole life. Walking in the light of "The Monitor" there would be for them no danger from the malarious vices of profanity, tobacco, intemperance, and general indolence. May these good, strong breezes keep blowing for generations yet to come! They are clear and pure, just the right kind of breezes in which to walk and think and live.

(Rev.) JAMES WILLIAM MARSHALL,
Pastor of Saint Paul's Church, Ocean Grove, N. J.
Formerly President of Pennington Seminary.

#### "THE MONITOR."

The above is the title of an octavo volume, bound in red cloth, from the pen of Dr. S. B. Goff, of Camden, New Jersey. The title page bears this inscription: "A treatise on many of the leading topics of the day. Information regarding home and political economy. Causes of money panics and depressions in business. Causes of the evils existing in politics today. The necessity of a new political party. The need of more practical knowledge. Why it is essential to make environments."

Not only for the general reader, but as a book of ready reference on a great variety of subjects, the volume is very valuable, and should find a place in the libraries of all who desire to be well informed.—Church Forum

# Abuse of Our Bodies.

I would have a feeling of condemnation if I should not say something regarding the same. There could be many pages written on this one subject. This body which has been given us, as the Scriptures say, to be kept for the temple of the indwelling of the Holy Spirit. To be such, requires both knowledge and will power to overcome the many propensities which enter into the physical part of man.

There are two very important things that have more to do regarding the development of the body, and owing to the want of knowledge, on the part of the young, and often with those who have many years to their life, and, because of the condition of mankind believing there is no better way to prevent the abuses to the body than to impart knowledge by line upon line and precept upon precept, as there are very few persons who, if they had their lives to live over and with their present knowledge, would act and do very differently to their own bodies. And as the saying, we go this way but once, we can only improve the present and leave behind such knowledge that some other erring one may be prevented from the many abuses of the body, which the human race is subject to by not regarding the laws of health and making afflictions to their own body. As there are many things we can do to lower ourselves in our own estimation and that of others which is produced because of the same, being one of the God-given purposes to multiply and replenish the earth. This disposition is natural, and if we did not possess them, we would be an unnatural being.

The Scriptures speak of Solomon with all his wives and concubines, who says all is vanity and vexation of spirit; also speak of Oman. And as all these accounts are given in the Holy Writ, they were given that the future generation might learn a lesson from these evil practices of man. Feeling that this generation is not heeding, and seeing the great need of such a book, I became so impressed with its usefulness of the many warnings, I have purchased the copyright of Dr. Gleason's work, entitled, "How to Acquire and Preserve Health." The author of this is C. W. Gleason, M. D., Professor of the Institutes of Medicine and Surgery, Editor of the Physiologist, Author of the Laws of Life and Art of Preserving Health, Popular Lecturer on Sanitary Sciences, &c.

## DR. GLEASON'S LECTURES:

The Organs of Digestion.
Nutrition.
Diseases Caused by Indigestion.
How to Strengthen the Heart.
Diseases of the Blood.
The Organs of Respiration.
The Brain and Nerves.
Diseases of the Brain and Nerves.
The Organs of Locomotion.
Disease of the Skin.
Disease of the Urinary Organs.
Disease of Women.
Organs of Human Life.

The Stomach and Liver.
How to Acquire Good Digestion.
Circulation of the Blood.
Disease of the Heart.
Catarrh.
How to Strengthen Weak Lungs.
The Spinal Chord and Nerves.
Anatomy of the Ear.
How to Acquire Strength.
How to Bathe Properly.
Constitution of Women.
Animal Life and Vegetable.

Feeling that such a book was needed in every home, and endeavoring to make the same possible, and, had devoted this page that some one might know of it and be benefitted thereby, as my knowledge of its usefulness where it has been in families has been of great value. It has, in many cases, and where I believe the same would be most useful I have given many of these works to such, whereby the diffusion of knowledge would be beneficial, but as we all know there is a limit to all donors, have taken this method of advertising its contents, in connection with the "Monitor and The Twentieth Century Age of Reason." Believing those who may perchance read them will receive in knowledge which will far exceed the cost of all these works.

# A Book You Should Read.

A few interesting subjects taken from the book entitled "The Monitor," published by The Monitor Publishing Co., Camden, N. J.:
Brewers' and Distillers' Rights and What the Government Should Do, 198 Decline of the Christian Religion and the Rise of Catholicism and
Mormonism, The
Evils of Life Insurance vs. Their Benefits, The
and Man by the Indulgence in the Use of Tobacco 5
Is the World Growing Better?165
Liquor Traffic is Not the Only Nuisance, The
Philadelphia's New Era in Politics291
Saloon-keeper's Legal Rights, The
Saloon Peril, The
Should Not the Government be Held Responsible for the Damages Growing out of the Liquor Traffic?
Why Do People Drink Intoxicating Liquors?
Why I am a Democrat: Why I am a Republican: Why I am a Pro-
hibitionist
Why the Anti-Saloon League Does Not Succeed
Why the Parochial School is a Curse to the Church, a Menace to the
Nation
Why the Prohibition of the Sale of Liquor is Called Sumptuary137 Why the Prohibition Party Has Not Succeeded in Accomplishing Its
Purpose
Why There Should Be Only Two Political Parties
Action of Alcohol: Why and How It Makes a Man Intoxicated242
Andrew Carnegie's Biggest Benefactions
Are Those Who Oppose Liquor Traffic Hypocrites? 43
A Short Story by Tallie Morgan
Can Men Be Legislated Into Good Morals? 46
Cost of Smoking Three Cigars a Day at Five Cents Each 88
Influence of Environments on the Growth of the Human Race 72
Liquor and Longevity241
Mormons and Mormonism: Origin of Polygamy Among the Mormons. 105
Obesity a Disease
Parents' Part, The306
Relation of Alcohol to the Digestive Organs
Scientific Testimony on Beer by Senator J. H. Gallinger143
Tobacco: Napoleon's First Smoke
Use of Tobacco From a Moral Point of View
What the Farmer Loses Through the Traffic
Whisky Good and Bad: Ingersoll's Eulogy of Whisky24I



